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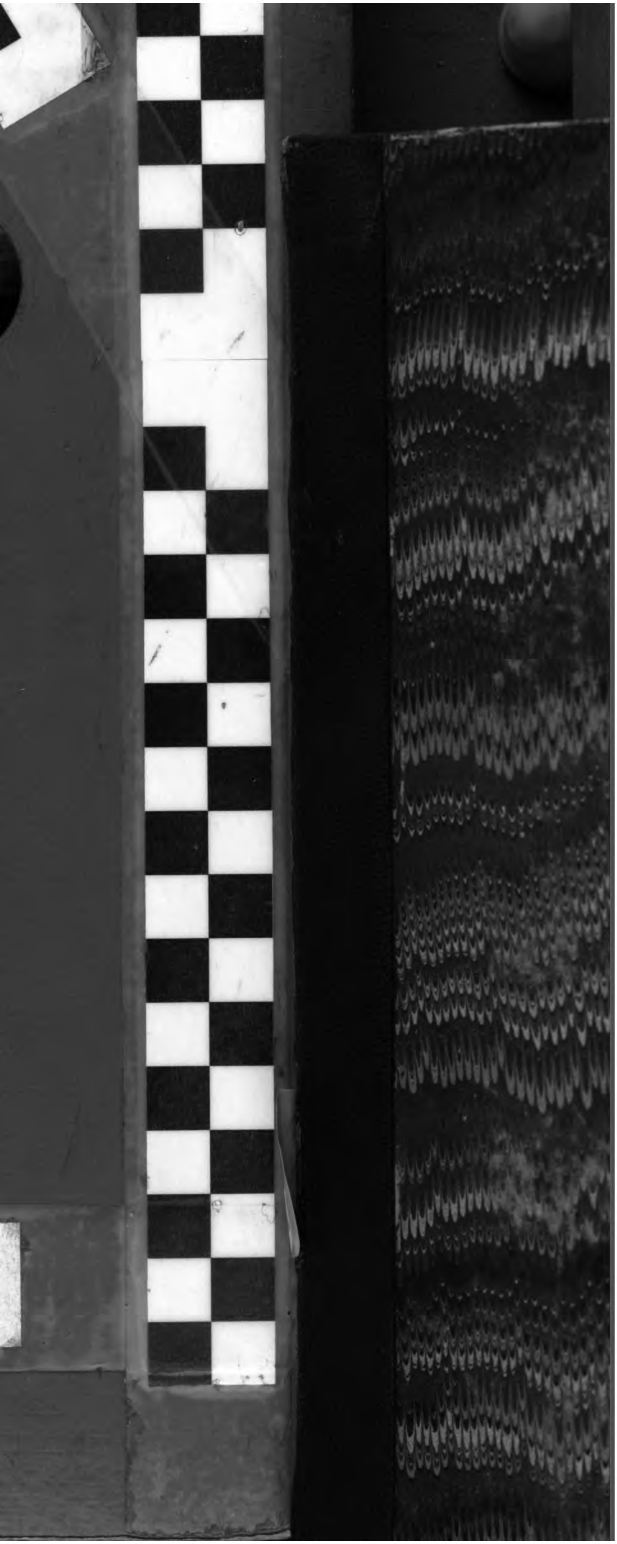

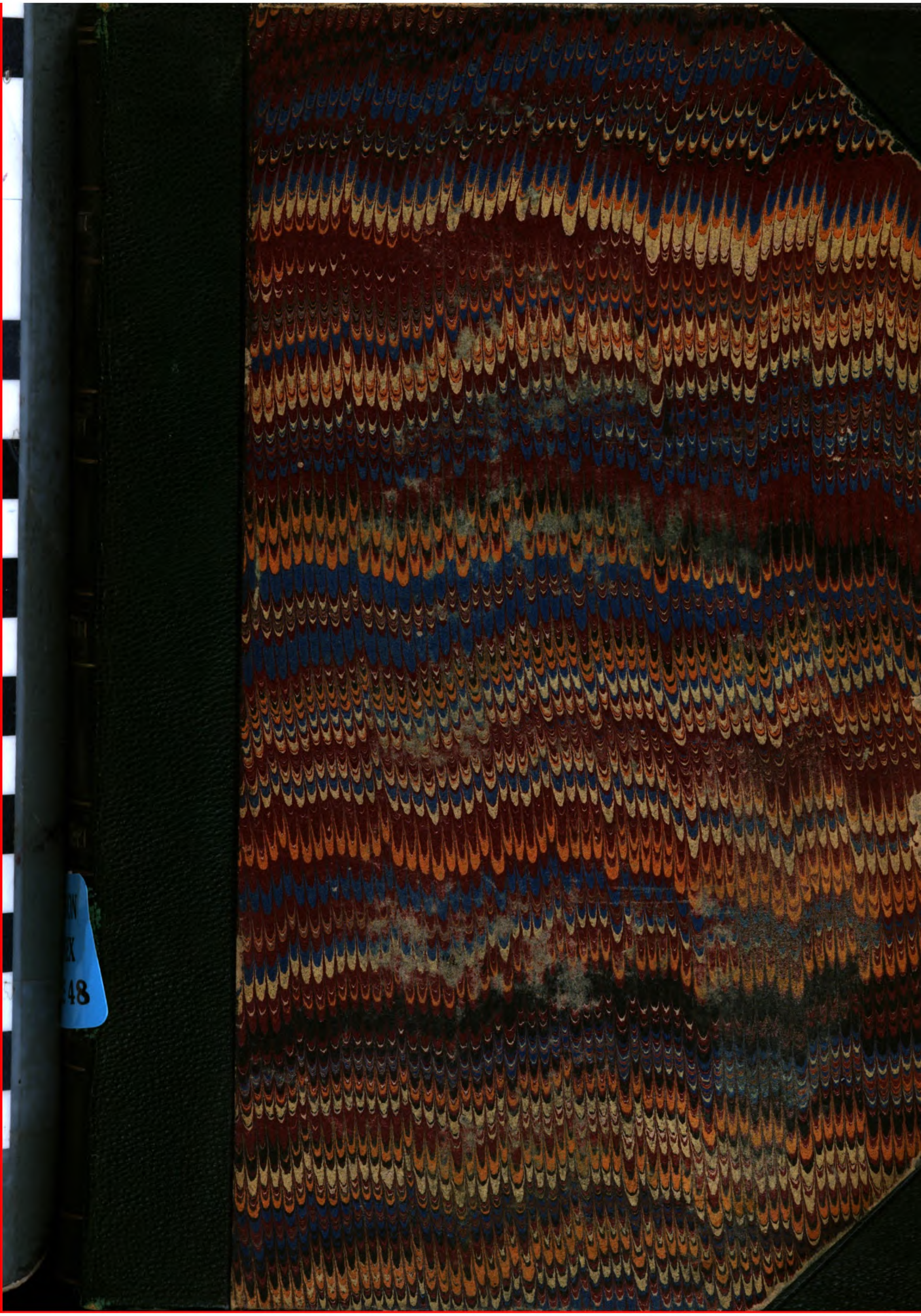

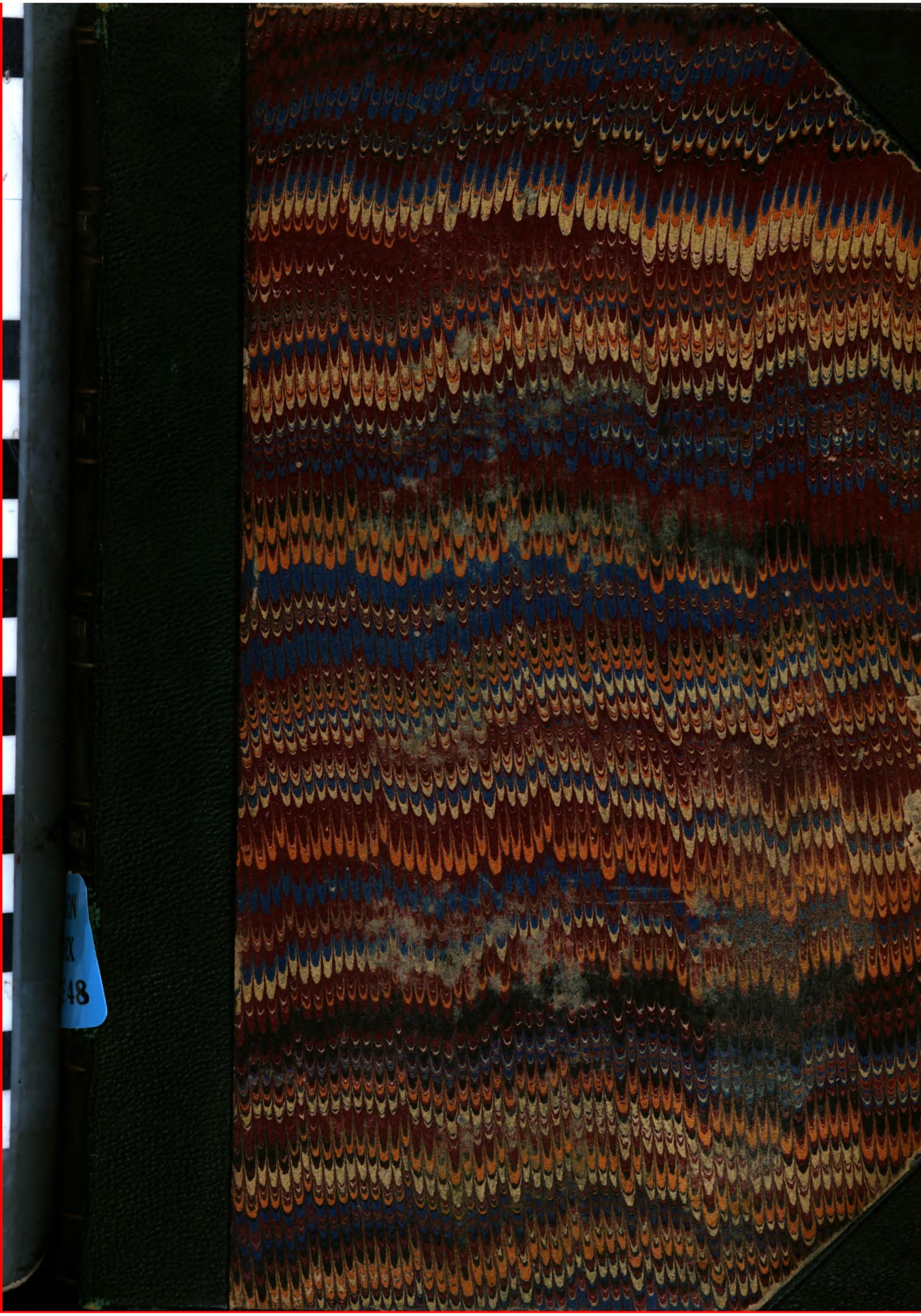

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THE
VOICE OF MASONRY
AND
TIDINGS FROM THE CRAFT;

A MONTHLY MAGAZINE

DEVOTED TO

MASONIC SCIENCE, HARMONY AND UNIFORMITY.

ROB MORRIS, LL. D., EDITOR IN CHIEF.

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THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] JANUARY, 1864. [No. 1.

ONCE MORE!

> "Once more upon the waters, yet once more,
> And the waves bound beneath me as a steed
> That knows his rider!"

So sung the poet and so sing we as we lay before us the pile of unsullied sheets upon which the initial number of a new volume is to be penned.

> "Once more upon the waters, yet once more."

We had hoped this year to be only an "Assistant Editor," or "Associate Editor," one of those happy and fortunate mortals who write *when* and *what* they please ond leave the labor and responsibility of a regular supply to the "Senior Editor." We had arranged, we thought, to enjoy a respite in the editorial way during 1864, and to look quietly on while the "toads in the puddle" were scratching one another's eyes out from Boston to Cincinnati and back, in their ludicrous attempts to teach the principles of Masonry by the *reductio ab absurdum*, their practice. But it was not so written. The pen is forced into our fingers and reluctantly, yet cheerfully, we must again announce a periodical, a new volume, "edited by Rob Morris."

The state of the case is this: For the last year the publication has been in the hands of zealous and good men who, unfortunately, had not the necessary capital for the undertaking. Hence the delays in the issues. In these war times, money for a Masonic periodical comes in slowly. The price of paper and of labor has doubled, while the old prices of the VOICE have been continued unchanged. We tried, by reducing the weight of the paper and afterwards the number of the pages of the publication, to confine the *outgoes* within the *income;* but even then, it was with infinite difficulty we got through the year. Without a publisher of capital and practical skill in printing, the VOICE must needs fail.

We are now able to announce that Bro. J. C. W. Bailey, a gentleman of means, possessing a fine printing establishment of his own—one of the best, in fact, in the Northwest—and a brother deeply impressed with the importance of keeping up such a journal as the VOICE, has taken hold of the publication, *pledged to continue it punctually through the volume.* Subscribers, therefore, old and new, *may feel assured* in the regular reception of the VOICE as promised on the title page.

Our editorial plans remain unchanged. Does any Freemason wish to know what they are? Well, listen, "to tell the truth in love." It is now eleven years since we first assumed the control of a Masonic periodical. During that time, our editorial labors have extended over thousands of pages—and we here affirm, that we have not written one line which "dying we would wish to blot." Through all the range of history, biography, poetry and jurisprudence, we have never used our pen to defame a rival or conceal a fact. This, too, while the popguns in Boston, Philadelphia, Cincinnati and later from a more Western locality, have showered their peas upon our devoted head, startling the ear and stinging the skin and doing their poor little best to injure and vex us.

We shall continue right on in the course so long and so popularly followed. The *American Freeman* and the *Voice of Masonry* have been acknowledged as the "organs of the craft in the United States." Their pages will be the treasure-house of future historians. We only aim to make the present volume worthy of the series of which it is the sequel.

We solicit, as before, facts and opinions, queries, and all that is suggestive to the mind of articles, paragraphs and poems. We will work up such things "to the top of our bent." Though our hair is silvered with advancing age, we feel the old vigor come over us as we recall the days and the doings and the persons of "auld lang syne."

We appeal to every reader and friend to give us effectual aid by procuring subscribers to the Voice in great numbers. Only one dollar a year for such a periodical as this! Only one dollar, when the dollar is only worth 60 cents as compared with its former value. Give us then rolls and piles of greenbacks, and we will give you that which is better, the gold and silver of matured thought and experience. Address all correspondence upon the subject of the Voice, whether financial or editorial, to Bro. Bailey, as stated on the title page. He will hand to Bro. Morris whatever requires the editorial hand.

And now

"Once more upon the waters!"

we lay hold with a will, feeling assured of the co-operation and abundant aid of every one of that group of *old* friends whose names are inscribed upon our heart-tablets, and of the hosts of new ones that this year's labor shall win for us.

Preston's Illustrations.

The first edition of this celebrated work bears the imprint "London, Williams, 1772;" the second, 1775; the third, or German edition, 1776; fourth, 1780; ninth, 1799; tenth, 1801; twelfth, 1812. Dr. Oliver's first edition was published in 1829, and is the fourteenth in order. The first American edition was published at Alexandria and Fredericksburgh, Va., 1804.

The Midnight Visit of King Solomon.

BY ROB MORRIS, LL. D.

[There are many quaint traditions floating among the Masonic craft, especially those of the last generation, which are worthy of being gathered up and preserved. These are often suggestive of valuable thought, and however apocryphal in point of origin, bear the same relation to Freemasonry that so many of the legends of the Christian church do to religion.

Amongst the traditions gathered from various sources into my memorandum book, there is one which I have entitled the Midnight Visit of King Solomon, that to my mind is exceedingly beautiful. It is, that the spirit of the great king is permitted every night to roam through the earth for an hour immediately following the time of midnight. That the mighty shade is attentive to all lodge meetings held at that late hour, enters and takes part in them. And that it has ever been observed on such occasions, that a solemn hush comes over the lodge as the bell tolls the midnight hour; and then a low, indistinct murmuring follows, as from the lips of an invisible participant in the ceremonies. It is added, that when the Craft leave their lodge-rooms after such ghostly visitations, there is a marked increase of brotherly love and friendship seen among them.]

In a deep, rocky tomb great King Solomon lies,
Sealed up till the judgment from all prying eyes;
The SQUARE on his breast, and his kingly brow crowned,
His GAVEL and SCEPTRE with fillettings wound;
At midnight, impatient, his spirit comes forth,
And haunts, for a season, the places of earth.

He flits like a thought, to the chambers of kings,
To the plains where red battle has shaken his wings,
To the cave where the student his late vigil keeps,
To the cell where the prisoner hopelessly weeps;
But most, where Freemasons their mystical round
Continue past midnight, King Solomon's found.

Oh, then, when the bell tolls LOW XII, do we hear
A rustling, a whispering startle the ear!
A deep solemn murmur, while Crafts stand in awe
At something the eye of a mortal ne'er saw;
We know it, we feel it, we welcome the King
Whose spirit takes part in the anthems we sing.

And, then, every heart beats responsive and warm;
The acacia blooms freshly; we heed not the storm;
Our tapers are starlit, and lo, from above,
There seems as descending the form of a dove!
'Tis the Spirit of Peace which King Solomon sends
To model and pattern the work of his friends.

His friends, loving brothers, as homeward you go,
Bear Peace in your bosom, let Peace ever flow;
In concord, in friendship, in brotherly love
Be faithful,—no emblem so true as that dove;—
The world will confess then with cheerful accord,
You have met with King Solomon at midnight abroad!

—*Masonic Monthly.*

◆

Freemasonry and the War.

The Louisville *Journal* is disposed to invoke Freemasonry to put an end to the War:

"The Masonic fraternity have a legend, that, in the construction of the Temple of Solomon, every piece of timber, stone, and metal was brought to Jerusalem, ready cut, framed and polished, so that no other tools were required or heard than were necessary to join the several parts together. All the noise of axe, hammer and saw was confined to Lebanon, the quarries, and the plains of Zeredatha, that nothing might be heard among the Masons of Zion but harmony and peace. How different are the actions and, we fear, the motives of those who have assigned to them the important duty of re-establishing the great temple of human liberty, the holy vessels of which have been desecrated and pillaged by the rebellion. Throughout all our land the ancient order of Masonry, founded on immutable principles of Power, Wisdom and Love, still prevails; but its precepts are sadly neglected. Let us hope that ere long the benign influence of "the mystic tie" may be revived, and that the re-united voices of the brotherhood may rise, both north and south, to the Great Architect for his blessings upon the work of restoration, and nothing be heard in the Zion of our national love but that harmony and peace which brooded over the workers on the Temple, like the bow of promise spanning the world after a desolating deluge, or like the choral hymn of the angels on the plains of Bethlehem, when with the birth of our Savior they proclaimed good will toward all men."

"Square" Men.

It is most expressive slang, and we do not hesitate to say that nothing gives us so much pleasure as a "square" man. The proverb says that "an honest man is the noblest work of God," and *that* man is made *square*. A great many people pass for honest; do business with good credit; stand well on the books of the Mercantile Agency, and have a good reputation in the church; but in some way or other they lack the true lines of unquestioned probity, and are not square. It is very silly for men to undertake any of these triangular measures, for sooner or later, they are sure to be found out, and then all the decent things they have ever done might as well have been left undone. "Honesty is the best policy," and square is the best shape for a man. There are a thousand situations in which people are tested—square places which they are forced to occupy in the presence of a committee of citizens, and if a corner is lacking, it is easily detected. Sometimes the world is deceived for a long time, but it gets "square" on the deceiver in the end. There will be a man of unexceptionable character. He will stand at the head of his class; he will be in all things placed at the "head of the corner," for the main foundation stone of society. He will be spoken of in the most complimentary terms wherever his name is mentioned. He will be held up as an example for youth, who are exhorted to "go and do likewise" that they may be honored in their day and generation in a like manner. But by and by the successful game comes to an end. Some great temptation swerves the schemer from his cautious course, or some mismanagement brings forth its natural results, and when he is turned wrong side up, people see how much he lacked of being "square." The best thing that can be said of a man is that he is a "square man." Some may take an exception to the expression, but we like it. It signifies that a man has smooth sides and sharp corners, that he is not easily moved from his poise, is not likely to tip over, or to roll away, that you will know where to find him, and that all his sides are alike. He has not a smooth front and a rough back, a polished surface for one man and a rough surface for another. What better epitaph need a man have than this? What reputation while living is more honorable? Smith wears no kids, does not move in the first circles, does not belong to the Mutual Admiration Society, but he is a square man, and you always know where to find him. There are some men who always seem to have selfish motives, more or less hidden, in whatever they undertake. If you have dealings with them you feel that, smooth as they appear, they will cheat you if they can. They are insincere, and you know it. If they wish you good luck, it is as though a snake crossed your path; and whatever they do they do with regard to appearances. They are never independent, but are obsequious to superiors and haughty to inferiors. They do not go to work squarely and honestly to do anything, but always keep their tracks covered as though they expected to be pursued by the police. They do not act honestly and above-board, but always have something reserved to spring upon society. They are playing a game with their fellow men, and as they have no generous and unselfish feeling of their own, they look upon others as swindlers and rascals. They would like to *seem* respectable, and as we have remarked, are often found in high social and official positions, but they never think to *be* truly honest and virtuous as a means to that end. They are apt to argue that men are generally misjudged at any rate, and that a man who does right as near as he knows how, is apt to be accused of selfish and base motives. Having thus argued they continue such lives as tend to produce the fact, for there are so many hypocrites in the world—men who make pretensions of particular virtue and have it not—that we are apt to be suspicious of any one who has a reputation for superior honesty. But that does not alter the real question, for all men will stand for what they are worth some time or other, and the only man who will stand the test of time and eternity is the "square" man.

Masonic Events that Occurred in January.

CORNER STONES PLANTED.

1828, 12th—College at Charleston, S. C.
1856, 25th—Masonic Hall at Galveston, Texas.
1859, 21st—Asbury Chapel at Augusta, Geo.
1842, 22d—Monument to Highland Mary at Greenock, Scot.

BIRTHS OF EMINENT MASONS.

1718, 7th—Israel Putnam.
1778, 7th—Joseph Bonaparte.
1800, 11th—Philip C. Tucker.
1817, 15th—T. S. Parvin.
1825, 16th—J. Adams Allen.
1706, 17th—Benjamin Franklin.
1786, 20th—Nathan B. Haswell.
1712, 24th—Frederick the Great.
1759, 25th—Rob. Burns.
1773, 27th—Duke of Sussex.
1811, 11th—E. M. Hastings.
1791, 22d—Chas. S. Todd.
1824, 18th—John Sheville.
1825, 18th—Rob. C. Jordan.

DEATHS OF EMINENT MASONS.

1844, 3d—Joseph Bonaparte.
1845, 4th—Benjamin Russell.
1847, 7th—Joseph Norvell.
1855, 19th—Henry Brush.
1813, 20th—Wieland.
1857, 28th—A. P. Pfister.
1860, 8th—Geo. E. Wales.
1860, 17th—Jesse Coe.
1860, 26th—Jeremy L. Cross.
1820, 29th—George IV.
1844, 2d—Richard Ellis.

MASONIC DEDICATIONS.

1859, 8th—Statue of Andrew Jackson at Memphis, Tenn.
1859, 19th—Masonic Temple at Concord, N. H.
1826, 24th—Masonic Hall at Petersburgh, Va.
1831, 25th—Masonic Hall at New Haven, Ct.
1822, 17th—Masonic Hall at Lexington, Ky.

GRAND LODGES, ETC., ORGANIZED.

1840, 1st—Provincial G. Chapter of Brazil.
1809, 2d—G. L. of Ohio.
1787, 4th—G. Chapter of Harodim, England.
1844, 8th—G. L. of Iowa.
1740, 10th—First Lodge at Barbadoes, W. I.
1818, 12th—G. L. of Indiana.
1858, 13th—G. Council of Michigan.
1858, 13th—G. Council of Florida.
1855, 19th—G. Commandery, Texas.
1857, 22d—G. Commandery, Mississippi.
1798, 24th—G. G. Chapter, U. S.
1861, 10th—G. C. High Priests, Michigan.
1744, 31st—St. John's Lodge at Altenburg, Germany.

MASONIC CONVENTIONS.

1787, 1st—At Charleston, S. C., to establish G. L.
1844, 2d—At Iowa City, Iowa, to establish G. L.
1855, 3d—At Washington, D. C., to establish G.G.L. of U. S.
1808, 4th—At Chillicothe, Ohio, to establish G. L.
1821, 10th—At Canandaigua, N. Y., for general purposes.
1855, 18th—At San Antonio, Texas, to establish G. Com'd'y.
1855, 19th—At Hamilton, C. W., to establish G. Chapter.
1860, 18th—At Trenton, N. J., to establish G. Commandery.

MASONIC PERIODICALS BEGUN.

1851, 1st—Ancient Landmark, at Mt. Clemens, Michigan.
1855, 1st—Acacia, at Natchez, Miss.
1855, 1st—Signet and Journal, at Marietta, Ga.
1859, 1st—Voice of Masonry, at Louisville, Ky.
1852, 7th—Masonic Mirror, at Philadelphia, Pa.

CASUALTIES.

1859, 16th—Masonic Hall at Batesville, Ark., burnt.

1860, 20th—Masonic Hall at Totnes, England, burnt.

MISCELLANEOUS.

1841, 5th—Knights of Malta re-established by Emperor of Austria.

1780, 13th—G. L. of Pennsylvania proposed Washington as G. G. M. of the United States.

1778, 24th—Funeral obsequies to Wm. St. Clair, Scotland.

1859, 25th—Great Festival in honor of the birth of Robert Burns.

1813, 27th—Grand Festival at London, in honor of Earl of Moire.

1857, 14th—King Kammehammeha IV, Sandwich Islands, initiated.

1857, 30th—Ernest II, Duke Saxe Coburg, initiated.

◆

A Good Man's Conscience.

There is a castle on a cliff,
  A castle strong and proud,
The sunshine seldom visits it,
  But oft the thunder-cloud.

The storms around the roof and towers
  Are ever fiercely blown,
But they never snap a weathercock,
  Nor ever shake a stone.

Its crimson flag blows stately forth,
  Nor fears the tempest-shock,
And like *a good man's conscience*
  Is that castle on the rock.

◆

Freemasonry.—In age it is the oldest; in honors most eminent; in membership most numerous; in scope the broadest of all institutions known to man.

Masonry Among the Hindoos.

We observe that at a Quarterly Communication of the District Grand Lodge of Bengal, Sept. 22, 1863, a debate arose which shows a singular state of things in the Province of Bengal. It would appear by the report that a special dispensation is necessary there to initiate an Asiatic. That is, although the District Grand Lodge is in Asia named from an Asiatic province, and its accounts kept in Asiatic currency, and one would suppose, established chiefly for the benefit of Asiatics, yet no Asiatic can be made a Mason in its lodges except as a special favor! This gives us a new " observation" in the planetary system of our Order of which we did not dream.

The matter came up in this wise:

A motion was proposed by Bro. Howe to ask whether the admission of Hindoos into Freemasonry is in consonance with the principles of the Order as inculcated by the Grand Lodge of England? He said that the Hindoos do not cherish a belief in one God, he did not think they should be initiated. They are for the most part idolaters, and although a portion of them have renounced their ancient superstitions yet they are far from being worshippers of the one true and living God. He argued that when it is said no man should be excluded from Masonry on account of his religion, yet the term religion was not meant to include systems of idolatrous worship, but applied only to those having for their basis a belief in one God. He thought there was no proper way of obligating Hindoos, and therefore their initiation was inconsistent with the preservation of the secrets of the Order.

To this Bro. Judge replied that the Duke of Sussex had long before declared that Masonry *was* open for the admission of Hindoos.

Bro. Roberts thought, and in our view very properly, that the true question was whether there was any proper and sufficient mode of obligating a Hindoo.

Bro. Powell, who had initiated a Hindoo in the lodge of which he was Master, explained that the candidate was not an idolater, but a believer in the existence of one God. He had, in fact, declared that he was not a Pantheist or a Polytheist; he did not identify the Creator with any one of His creatures; he believed in the existence of the one Great Architect of the Universe, whose wish is the happiness of all his creatures, whose will is law, whose laws are impressed on the heart of every right-thinking individual, and whose never-failing justice shall reach the transgressor of His laws on the Great Day of Judgment to come. In addition to that, he had said he believed the Bible to contain a faithful delineation of the attributes of the Deity, and therefore an obligation taken on the Bible *would* be binding on his conscience.

In spite of all that, a dispensation had to be procured for the initiation of this man, and in the further debate a Brother declared that as an English Mason he would not come into association masonically with those who "despised Christians and Christianity!" He was willing the Hindoos should get up lodges of their own!

This short-sighted logic was handsomely refuted by Bro. Piffard who showed that the great Masonic doctrine of the universal brotherhood of man would be trampled under foot by Freemasons were the District Grand Lodge to decide that Hindoos could not be admitted into the Order.

Yet this, urged in a long, eloquent and generally logical address, proved futile. The Provincial Grand Master said he attached but little value to a declaration made by a Hindoo that an obligation taken upon the Bible would be binding upon his conscience, and that Hindoos were not eligible for admission into Masonry; neither did their social condition render it desirable that they should be admitted. The vote being taken, the Provincial Grand Lodges decided that the Hindoos, a nation of one hundred millions, should not be allowed masonically to associate with the few thousand English who were among them as conquerors and masters!

A Practical Synopsis of Masonry.

[The following which we find as a preface to a set of By-laws in a New York Lodge, is so good a synopsis of Masonic purposes and so appropriate as a guide to a candidate for Masonic honors, that we give it entire.—Ed. Voice.]

It is a common error of the times to class Freemasonry among secret societies. In the general acceptation of that term, nothing could be more unjust to us. It is true that our internal affairs are managed in our own way, that the public at large are not admitted to our assemblies; that in the practice of charity we do not suffer our left hand to know what the right doeth, but our principles, our aims, the designs drawn on our Trestle-board, are an open page whereon he who wills may read; our Temples are on the highway, and to the worthy our doors are open; our times and places of meeting are never concealed; in a word, our general business and purposes are as public as need be required and are conducted with no greater degree of secresy than those of any well-governed institution, family or individual. On the other hand, we especially desire that our system should be scrutinized, that our inculcations should be tried by the test of fair public opinion, in the full confidence that in the estimation of good men, it will now, as heretofore, prove "like gold seven times tried in the fire."

Masonry is a universal system of morality, to which all men may subscribe. While she discriminates between the stupid atheist, the libertine, the outlaw, and he who, believing in an eternal and all powerful Creator, sees Him in all the works of his hands, she makes no inquiry into a man's peculiar religious or political opinions, but strives to unite all in a generous brotherhood.

As Masons, we open our Temples to all men, that may be incited by precept and example to overcome the prejudices of their country, the errors they may have inherited from their fathers, to love and assist each other, to efface the conventional distinctions of birth, rank, opinion or nationality, to annihilate fanaticism and superstition, to extirpate national hatreds and the scourge of war; in short, to arrive, by free and peaceful progress, at that condition of humanity, when each one, enfranchised from the darkness and errors of the past, shall be free to develop the faculties God has given him, and unite the whole family of man in the bonds of love, science and unity.

It will not be argued, we apprehend, that the human race has arrived at that state of moral and physical beatitude, when no further effort for its melioration is required; and it seems clear to us that a system presenting to the novitiate a series of indisputable truths, impressing them on his mind by solemn ceremonies, enstamping them on his memory by a beautiful symbology, teaching him to love and practice virtue and abhor vice, must be worthy of a place among the best efforts of humanity.

We claim these things for Masonry, and for the truth of that claim we appeal to the history of the past—we call on the great and good of all ages of the world for their testimony. On that we are willing to rest; in it we find a reason, if a reason were needed, for our devotion to the system of Freemasonry.

You have expressed a wish to become a part of the Fraternity of Freemasons. The realization of this desire will depend, under our organization, upon the judgment of the brethren as to whether you may be suitable material for the Order, and whether the Order is suitable for you. It will therefore be the duty of every member—in case you see fit to present your name—to institute diligent inquiries about you; after which a vote by ballot will be taken, wherein one single negative will preclude your admission. Examine yourself again, therefore; see whether you can answer the expectations of the Order. Above all, endeavor to become conscious of what you seek among us, and what motives have led you to seek our society. In order to facilitate this self examination, to guard you against a misstep, and to secure ourselves against the danger of being hereafter reproached for any disappointment on your part, we deem it a duty, previous to your proposal, to meet you with candor, and ask you to reflect on the following points:

1st. Do you expect, by initiation into the Masonic Fraternity, to obtain any outward advantages relative to your position as a citizen and as an individual? If so, pause while it is yet time; for in this instance you would be disappointed.

2d. Would your present convictions prevent you from forgetting the differences made in society between individuals, as to their station, wealth, capacities, religious opinion, politics, etc.? If so, relinquish the idea of becoming a Freemason, as you would probably find no pleasure in our meetings, where no notice is taken of these differences.

3d. Should you, however, believe that we work at a chimerical annihilation of the necessary civil relations; that we aim at a liberty and equality that are neither good nor practicable; or that we even teach a chilling indifference—then you will do well to consider your resolution to come among us; because, with such views you would not suit our Order.

4th. Should your request for initiation arise only from curiosity, or, what is equally fallacious, the desire to enlarge the circle of your social acquaintance, we beg you, for your own sake, to renounce it—you would not attain your expectations. Neither your curiosity nor your desire to obtain secrets would be gratified. Your vanity might also be sensibly touched, when you found yourself beneath those whom you had, perhaps, heretofore considered your inferiors; and the mere social purpose you may accomplish in many other societies, with greater ease and less restraint than with us.

5th. Every Freemason, at his initiation, has to make a vow of the most inviolable secresy. Disappointed expectations, aggrieved selfishness, excited passions, might induce some to break their word; yet how singular it is, that, notwithstanding the possibility of such treason, our union continues to exist, and includes so many respectable men, identified with us with all their strength. He who has finished this internal consecration, and to whom the dead word has become a vital flame, cannot become a traitor to the Order. He, however, who breaks his vow, commits treason against himself only, and thus proclaims that he has nothing of ours to reveal. From you such a vow will be demanded, and you should therefore seriously consider the motives by which you are governed. If you are not quite clear within yourself, you may be in danger of forgetting your vow, and becoming a traitor, which we nevertheless do not fear on our account, but on yours.

6th. The obligations which, as a Freemason, you will be required to assume, in no wise conflict with the duties you owe to God or the rulers of your country, neither with your honor, good manners, or domestic relations.

7th. Our membership is also attended with some expense, which we require to be promptly and punctually paid, that our good works may not cease for want thereof. The amount you can readily ascertain, (by reference to our By-laws,) and you will give this consideration due attention.

8th. As the Masonic Society, as has been already said, consists of men of all classes and circumstances, you might perhaps find some one among us with whom you have been or are at variance. It therefore requires serious deliberation on your part, as to whether you will be strong enough to acknowledge such a man as your brother.

9th. It may also be possible that you should meet some one in the Order who, for good reasons, you may deem unworthy of your esteem. A moment's reflection must, however, convince you that the Fraternity cannot guard against all mistakes in regard to initiation and it is probably no dishonor to it, when it is only in an extreme case, and then with great reluctance, renounces a man on whom it had once conferred the name of brother. But now, while you can still choose, consider seriously whether you will have the courage to bear with such a one, to lead the erring, to raise the fallen, to love one who almost seems past redemption. This is unquestionably one of the most difficult virtues, but it does not thereby cease to be such, and unless you be familiar with it, you will never be a Freemason in the true sense of the word.

The true Mason does not consider the duties of his profession as a substitute for the requirements of religion, but regards his Lodge as a Temple of the Most High, who is ever present when two or three are gathered together in His name. He does not rashly attempt to draw the Deity down to himself, but in humble consciousness of his own imperfection he looks upward, and endeavors to make the image of God, after whom he is created, visible in himself.

We ask you to ponder these remarks and allusions, assuring you that if you find a place in your heart for the principles contained in them, you may hope for a generous welcome to the society in which you ask to be initiated.

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Masonic Journals Abroad.

We are often asked by brethren born in Great Britain, for the addresses of Masonic journals there. There are but two we think, viz: *The Freemasons' Magazine and Masonic Mirror*, a weekly newspaper, quarto of 20 pages, published at 6d per week, (about $6,50 per annum,) by William Smith, 19 Salisbury Street, Strand, London. This is the successor of the *Freemasons' Quarterly, &c.*, an old and valued series.

The Scottish Freemasons' Magazine is published monthly, quarto 20 pages, commenced in the spring of 1863, by H. W. Finlay, 81 South Bridge, Edinburgh. The price is 6d per number (about $1,50 per annum).

Either of these will give the lover of the old country a good idea of the character and condition of Masonry there. Besides these, a good Masonic department is maintained in *The Era*, a celebrated sporting paper of London, the largest newspaper in the world. We are of opinion there are other weekly papers that give a space to Masonic matters.

The Composition of a Masonic Ode.

Ferdinand Loefler was initiated into the Masonic Brotherhood shortly after the National Convention of Masons, at Hartford, Connecticut, in 1856. An individual of vivid temperament, he was naturally delighted with the social features that stand forth so prominently in the Masonic theory and captivate all who view them rightly. For Masonry *is* peculiarly a social system. To make men better acquainted with each other, to bring near the things that are afar, to increase confidence between man and man, are great aims in the old and widespread society of which we write.

Loefler found in the lodge of his nativity, men whose social status was high above his own, and he saw that they unbent beneath the influences of the Order and came down to his level. He saw also men whose position in life was as much beneath his own, and that they drew themselves up by the golden chain to his level. Under these feelings, he wrote the first stanza of a poem:

"Where hearts are warm with kindred fire,
And love beams free from answering eyes,
Bright spirits hover always there,
And *that's* the home the Masons prize!
The Masons' Home! Ah, peaceful home,
The home of love and light and joy:—
How gladly does the Mason come
To share this tender, sweet employ!"

A year passed by, and the enthusiastic brother had begun to see the secret springs of action that make the Masonic system in its theory so perfect a thing. He saw that a well-developed body, controlled by a well-balanced mind, and actuated in its moral impulses by a well-governed heart and conscience, is the noblest gift of God, and that a combination of such men united in a divinely-ordered system like Freemasonry, must needs be the nearest resemblance to heaven that is vouchsafed to the eyes of man upon this lower earth. He saw this, and wondering how, separated from lodge privileges, a Mason can exist, he took up his pen again and wrote a second stanza:

"All round the world, by land, by sea,
 Where summers burn or winters chill,
The exiled Mason turns to thee,
 And *yearns* to share the joys we feel.
  The Masons' Home! Ah, happy home,
   The home of light and love and joy:—
  There's *not one hour but I would come*
   And share this tender, sweet employ."

Bro. Loefler was a man who had "borne the yoke in his youth." A native of Germany, he had taken part in the bloody but brief struggles of 1848, where his talent, military ardor and skill had gained the respect of even his enemies. In that ill-fated revolution, whose effects were only to rivet the fetters of a down-trodden and generous people more firmly than before, he had staked all and lost all. A fugitive and exile, he fled first to England, thence to this country, where there is a home and a work for all who will labor either with head or hand. He labored with both, taking hold of the spade and hoe with the humblest, then, as his great learning and skill became manifest, giving himself to the care of the sick with a spirit that soon secured him friends, fame and fortune. Having thus tested both points of fortune's wheel, he could with propriety claim the character of a finished Mason and write:

"A weary task, a dreary round,
 Is all benighted man know;
But here a brighter scene is found,
 The brightest scene that's found below.
  The Masons' Home! Ah, blissful home,
   Glad centre of unmingled joy:—
  Long as I live I'll gladly come
   And share this tender, sweet employ.

Such men as Bro. Loefler are usually short-lived. The shadow of the grave is upon them for their youth. Their very look is abstracted and directed toward the distance as though the "Beautiful Hills" and "the City of the Golden streets," which Bunyan so longed after were ever in view. The threescore years and ten of David is denied them, and it is not theirs to test "the grasshopper a burden," "the almond tree," or "the failure of man's desire." When the mourners go about the streets for them it is to mourn for man stricken in his prime. The memorial-column of such a Mason as Bro. Loefler is the "Broken Column," emblematic of sudden and premature decease.

This was the experience of our friend. He lived swiftly, but lived well. He died young, but his work was not incomplete. His record was made up by his own hand and the fragrance of his memory sweet. Ere the Destroyer had benumbed his brain and palsied his hand, he closed the poem with this stanza:

And when the hour of death shall come,
And darkness seal my closing eye,
May hands fraternal bear me home,
The home where weary Masons lie.
The Masons' Home ! Ah, heavenly home,
To faithful hearts eternal joy ;—
How blest to find beyond the tomb
The end of all our sweet employ !

Grand Master's Duties.

We have frequently observed the difference entertained among the many Grand Masters who favor the old Craft with their countenance, from year to year, as to the duties they owe to those who have honored them with promotion. Some deem it labor enough to write their names occasionally in juxtaposition with the inevitable "M. W." and leave to their Grand Secretaries the rest of the cares of office. Others attend carefully to all correspondence, but find no time for official visits. A third class attend calls of every sort, while the fourth and most diligent seek for opportunities of usefulness. Amongst the fourth class we feel disposed to rank the Grand Master of Indiana, Bro. Wm. Hacker, who whenever anything comes up that needs attention, instead of sending another person to do it, *goes himself.* Such is our idea of a Grand Master's business, and if a person has not time, knowledge or ability for that, he should refuse to be installed as Grand Master.

Knightly Orders in England.

We learn from our correspondence with Sir Knight W. J. B. McLeod Moore, Grand Master of the Order in Canada, that the Templar Order is flourishing in England. At No. 14 Bedford Row, London, a new Hall has been built and consecrated for the Templar and all other Degrees and Orders not under jurisdiction of the Grand Lodge and Grand Chapter of England. It is in a magnificent building styled "The Masonic Union Offices," where a Club has been formed on quite a different footing from a Hotel or Tavern, exclusively for the Higher Grades of Masons. Col. Moore says: "With us the Surcoat is now established and the Order of St. John of Malta is in full force." We are promised by this zealous Frater many valuable hints, as also an account of the great organization in London of the Templar and St. John's Orders, of all of which our readers shall have the benefit.

Grand Master Warren.

The following, as professional to Joseph Warren, is worthy of note here:

Josiah Quincy, of Boston, and the recently deceased Lord Lyndhurst were both born on the night of May 21, 1772; the same physician attended their entry into the world; he was called from one house to the other to attend to this duty. He was Dr. Joseph Warren, who three years afterward fell at Bunker Hill. Josiah Quincy was educated at Cambridge, in Massachusetts, and John Leighton Copley, afterwards Lord Lyndhurst, was educated at Cambridge, in England.

Blue Lodge Masonry.

There is something captivating in the homely title "Blue Lodge Masonry." The symbolism of the color *blue*, is certainly the most appropriate and direct of any thing on the Masonic trestle-board. As suggesting the measure of a Mason's charity, it is inimitable. One of the first lessons the writer ever learned upon the subject of Freemasonry, was,—and it was from the lips of an old man,—that "one reason why a blind man should not be made a Mason, was, that he could not tell *the color of the sky*, and, therefore, had no emblem to preserve him from narrow-mindedness and bigotry!" Wasn't that a capital thought? The brain in which it originated, is now but earth, yet the thought has animated the writer many times, and led him, let us hope, to be charitable to all around him.

If any thing is remembered against Thomas Smith Webb, not altogether to his credit and renown, it is that he built too many "side-chambers" to the great central edifice of Masonry—the blue-lodge. He introduced so many new degrees, that the minds of men during the past two generations have been measurably led away from the simple, beautiful, and practical system of the "Blue Lodge." It is perfectly susceptible of proof, that the whole of what we style in the United States the Chapter, Council, and Encampment systems of Masonry, are the sheer invention of Thomas Smith Webb.* All their dramatic excellencies, which are unequalled, are due to his genius. They only lack the three essential qualities of Masonry—Antiquity, Universality, and Unchangeability—to entitle them to the name of Masonry!

The truth is, Masons at the present day are not taught, as they should be, the value of Blue Lodge Masonry. A modern lecturer, whose work has considerable pretensions, has even introduced into the third degree this singular idea: "this emblem teaches you that you are now receiving all the light that can be communicated to you in this lodge,"—implying that the candidate must take the incorrectly styled "higher degrees," if he wants *more light.* Now this statement conveys, though its author could not have intended it to do so, a falsehood. There is no "light in Masonry" beyond the third degree. The traditions and legends of the subsequent series so far as they are esoteric, are not true, and so far as they are exoteric, they are as accessible to a Blue-Lodge Mason, as to one who has received a hundred so-called "higher degrees."

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* The writer is fully aware of the fact that there was a Mark Master's Degree, a Royal Arch, and a Knight Templar's, in this country, before 1800, but in scarcely any respect did they resemble the degrees originated by Webb. Withal, they were but little valued, even by the few who received them, and exercised no influence whatever upon the body of the Craft.

It may be asked, does the writer suggest that no man go beyond the third degree? We reply, that for those who have time and money to spare, the ingenious systems styled "Capitular," "Cryptic," etc., are worthy of examination, but merely as matters of curiosity or taste, or for the associations they may secure; but for practical purposes—the purposes we apprehend for which Freemasonry has been preserved in the world so long—these "side-degrees," as they are much more correctly styled, have little or no value.

If not, let us inquire what is their value. Blue-Lodge Masonry is valuable for its *antiquity*—but these systems, as is admitted by all writers, have no antiquity—for its *universality*—these systems are absolutely local—and for its *unchangeability*. Blue-Lodge Masonry is that system by which discipline for immoral conduct is dispensed. It is that by which charity is dispensed. It is that which affords traveling privileges—the most delightful privileges known to the Masonic institution. It is that out of which the funeral rites proceed, and for the simple reason that death, the burial and the resurrection, are found in its symbolisms. What is there left, then, for the "higher degrees" to do for a man? If he is disciplined, aided and buried as a Master Mason, what remaineth? Will the answer be, with Dr. Mackey, that he is *instructed* out of the peculiar doctrines of the Chapter, &c.? We deny it. The traditions of the Chapter, (the esoteric portions) do not "instruct" the student, because they have no foundation in truth—the only foundation in Masonry; while the monitorial portions are just as accessible to an entered Apprentice, as to a Royal Arch Mason.

It is touching to look over the notes of an old Mason, a father of the days of 1780 or '90, and see what store he set upon his "lodge." He was always there—always the first there. Every thing in it or about it had a value to him, because it was a part of the craft-symbolism. Nowhere did he enjoy the social glass so much as at lodge-meetings, because there it was made instructive as conveying the idea of "refreshment," that refreshment as distinguished from "labor" which makes up the hope of the world to come;

> "Where the wicked cease from troubling,
> And the weary are at rest."

His form of Masonic burial required the body, in its coffin, to be introduced into the lodge and borne from thence to its last resting-place. All his thoughts were simplified by the few, but expressive and speaking emblems explained in the lodge.

But how is it now? It may safely be said, that everybody who has not taken the "higher degrees" is *going* to take them, and until he does take them, he cares little to learn the rituals to which he is entitled, and which, in fact, contain "all the secrets of Masons in Masonry." He has formed the idea, whether communicated to him in *words*, by his instructors, or only by their *actions*, that the light is *further on—further up;* and he has it in his heart to take that flight as soon as circumstances will permit.

It is time, so the present writer thinks, that the truth be taught upon this subject. Masters must "magnify their office," and neophytes must be instructed to value the blue-lodge and its teachings as not only the foundation-stone, but the walls, the cap-stone, the pinnacle. They should learn that our theory of Solomonic Masonry places all there is in the system in the blue-lodge.

It was Blue-Lodge Masons that built, dedicated, repaired, and rebuilt the Temple. All assertions to the contrary, and all inculcations of higher grades being established by King Solomon, and his assistants, are purely myths, with no Scriptural or historical foundation in truth. The Dionysian mysteries, the Essenian, the Egyptian, are all embodied in three degrees. It may as well be said of man that he has seven, nine, eleven, or thirty-three periods of life, as of speculative Masonry that there is any such natural or historical division to it. Three, always these three only, run through every system of Masonry of which we have any account in sacred or profane history.

The object of this article—it is hoped the reader has detected it—is not to depreciate the so-called "higher degrees," but to give them their true position in relation to the blue-lodge system. We contend that a Master Mason should not be taught that there is "light" in other degrees. He can get no more light esoterically this side the grave, than he finds in the blue-lodge. The great secret of Masonry is reserved in the breast of Him to whom 'all secrets are known," and we shall learn it when we see him "as he is." All else is but speculation. If it were true—which it is not—that the deficiencies in the third degree, are all made up in the seventh, then the emblems of the third have no meaning, and Blue-Lodge Masonry is too beggarly a system to be worth a man's attention. If the assertions of some modern writers are well founded, then Washington and his cotemporaries, Preston and his, Anderson and his, Inigo Jones and his, knew nothing of Masonry except its beggarly elements, and it remained for a Jacobin teacher in exile to enlighten the Masonic world, which light was miraculously conveyed over half a century to the New York lecturer, Webb!

We contend, in opposition to all such theories, that the blue-lodge system is a perfect *Masonic*, that is *moral*, system. It conveys us to the brink of the grave; covers our bodies there; suggests thoughts awfully sublime, relative to the disposition of the soul and body, and leaves the rest of the great theme to revelation. To religion, to the church, to the light of the world to come, may safely be committed whatever is unfinished in the Master's degree.

In contending for this theory, we naturally come to the appeal —and we make it as fervent as possible—that Masons should give more of their thoughts and studies to the blue lodge. Bestow upon the old, homely, but ancient and substantial system, some of those honors so profusely heaped of late years upon the Order of Knighthood, &c. Let the white apron have its old place in the eyes of men. It is really getting painted with so many colors, that the lesson of innocence can scarcely be evolved from it! Call back to the lodge those lights of science and literature with whom Masonry abounds, and let them reflect their learning and genius upon the symbols, history and ethics of the blue-lodge. We are greatly mistaken if many who read this article do not in their hearts echo " so mote it be."

The *Masonic Monthly* may properly be made a monitor to this. If its writers will but view the subject in all its bearings, they will avoid, or lightly touch upon those themes which, to a dispassionate observer, seem to carry strife, bickerings and contention in their train, and give their best thoughts to the old, but sadly-neglected, theme of Blue-Lodge Masonry.—*Masonic Monthly.*

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Burns' Farewell.

Bro. D. Murray Lyon thus elegantly expresses his opinion of Burns' inimitable Masonic ode: "His Farewell, poured forth in such richly-emblematical and soul-melting language, as when read or sung with feeling by those able fully to appreciate the force and beauty of its Masonic meaning, cannot fail to have an overpowering effect upon the tenderest sympathies of the heart and preserve, in imperishable remembrance, the desponding Burns' 'heart-warm, fond adieu.'"

Heroines of the Eastern Star.

So much attention is being given of late years to what is styled "the Masonry of Adoption," in which various Scriptural characters are described, and their virtues and sacrifices held up to our female friends for emulation, that we have found it pleasant to select from Shakspeare some of the expressions of his heroines as analagous in part to those of the heroines of the Eastern Star.

The following from King Lear, put into the mouth of Cordelia, are thus illustrative of the character of JEPHTHAH'S DAUGHTER:

What can man's wisdom do,
In the restoring of his bereaved sense?
He that helps him, take all my outward worth.

All blessed secrets,
All you unpublished virtues of the earth,
Spring with my tears! be aidant and remediate,
In the good man's distress.

Oh, dear father,
It is thy business that I go about;
No blown ambition doth our arms incite,
But *love*, dear *love*, and our aged father's right:
Soon may I hear and see him!

Oh, you kind gods,
Cure this great breach in his abused nature;
The untuned and jarring senses, oh wind up,
Of this child—change father!

Oh, my dear father, Restoration hang
Thy medicine on my lips, and let this kiss
Repair those violent harms that my two sisters
Have in thy reverence made?

Oh, look upon me, Sir,
And hold your hands in benediction o'er me!

The following expressions of Imogen have some analogy to the character of ESTHER:

My husband is
A man worth any woman; overbuys me
Almost the sum he pays.

If he should write,
And I not have it, 'twere a paper lost
As offered mercy is.

I would have broke mine eye-strings, cracked them
To look upon him—till he had melted from
The smallness of a gnat to air, and then,
Have turned mine eye and wept!

Why did you throw your wedded lady from you?
Think that you are upon a rock, and now
Throw me again!

False to his bed? What is it to be false?
To lie in watch there and to think of him?
To weep 'twixt clock and clock? if sleep change nature
To break it with a fearful dream of him,
And cry myself awake?

The character of **Martha**, the fond sister of Lazarus, has its analogies in the following words of Isabella:

I have a brother is condemned to die,
I do beseech you let it be his fault,
And not my brother.

Yes, I do think that you might pardon him,
And neither heaven nor hell grieve at the mercy.

Alas, alas,
Why all the souls that were, were forfeit once;
And He that might the vantage best have took,
Found out the remedy: how would you be
If He, which is the top of judgment, should
But judge you as you are? Oh, think on that,
And mercy then will, breathe within your lips,
Like man new made!

To-morrow! Oh, that's sudden! spare him, spare him:
He's not prepared for death—

Good, good, my lord, bethink you,
Who is it that hath died for this offence?

Yet show some pity.
So you must be the first that gives this sentence,
And he that suffers: Oh, it is excellent
To have a giant's strength, but it is tyrannous
To use it as a giant.

Go to your bosom;
Knock there, and ask your heart what it doth know
That's like my brother's fault; if it confess
A natural guiltiness, such as is his,
Let it not sound a thought upon your tongue
Against my brother's life.

I'll bribe you,
Not with fond shekels of the tested gold,
Or stones whose rates are either rich or poor,
As fancy values them, but with true prayers,
That shall be up at heaven, and enter there
Ere sunrise!

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Grand Lodge of Ohio.

We have been favored by the Grand Secretary of the Grand Lodge of Ohio with the proceedings of that body at its session of October 20, *et seq*, which we have read with considerable interest. There is a dignity in the doings of that body not found in all the Grand Lodges—a quiet sense of power and self-respect that is refreshing. All the reports are characterized by brevity and pointedness, and the whole proceedings are comprised within eighty pages.

There is but one criticism we feel at all inclined to make, and that applies only to the Report on Foreign Correspondence, written, as we see, by Bro. Thrall. Though in the main a good paper, yet the writer can not forbear his sneer at the "Conservators" and their system. He has followed in the wake of Reynolds, Fenton and others in quoting altogether upon one side, which is but a poor way to make up contemporary history. While referring with such a gusto to the arguments of Pierson and the witless doings of Missani, under this head, why did he not equally quote from Benton's masterly article, or Darrow's unanswerable *resumé*, or Fravel's two addresses, or Blair's? There is enough upon the side of the "Conservators" to answer a hundred times over all that Pierson, Fenton, Reynolds and O'Sullivan have said against them; and it is as little as the cause of truth can demand to ask that both sides have a hearing.

There is also a use made of the name of Stokes ("the inflexible resolution of our late lamented Grand Master Stokes") which is scarcely authorized by the facts. We do not know that Bro. Stokes was a Conservator, but we have seen a letter from him, authorizing and heartily approving the National Masonic Convention held by Bro. Morris at Cleveland, Ohio, in the Summer of 1860, which certainly reads very little like Bro. Thrall's style of literature.—*Sunday Dispatch.*

The Master of a Lodge.

The following article, which we clip from that excellent publication, *The Masonic Monthly*, published at Boston, is peculiarly appropriate to the present season, when new Masters are assuming their prerogatives:

"The office of Master of a Subordinate Lodge, is undoubtedly the most important in the whole system of Freemasonry, as the entire Institution is largely dependent upon that officer for its character, reputation, and prosperity. It may safely be asserted, as a general rule, that the character and standing of the members of a lodge can be correctly judged by the character and standing of their Master. If he be a man of intelligence and high moral worth, we may be sure that his lodge is composed of 'good men and true.' If he be a man of questionable morals, narrow mind, disreputable habits, or general low standing in the community, we may feel certain that at least a majority of his lodge are meet companions and disciples of their Master.

In view, then, of the magnitude of the office, it is important that the powers, prerogatives, and privileges of the Master should be well understood, both by those who rule, and those who are governed.

The powers and privileges of the Master of a lodge are fully equal to the prominence and importance of his office in the Masonic system. No one, except the Grand Master or his Deputies, can preside in his lodge in his presence, without his consent. It therefore follows, that charges against him cannot be tried in his lodge. He may call to his assistance any Master Mason he pleases, whose work in his presence he alone is responsible for, and is equally authoritative and binding as his own. Such Master Mason may even occupy the chair, and confer the Degrees, and his work will be strictly legal, if the Master be present and consenting.

The Master may call special meetings of his lodge, at pleasure. His power in these particulars is absolute, unless limited by special regulation of his Grand Lodge, or the by-laws of his own lodge. A Master is solemnly bound to support the by-laws of his lodge. He may command the attendance of his officers and members, at any time, by summons, and they are bound to obey. He may appoint all committees of his lodge not otherwise specially provided for; may decide all questions of order, or Masonic law, and his decisions are final, unless reversed by his

Grand Lodge upon appeal regularly taken. He is not bound by the usages of parliamentary bodies, which have no force whatever within his lodge, except as he may please to adopt them, or the by-laws of his lodge may accept them. He has the right to install his officers, after he has been himself installed, and also his successor in office. He has sole and special charge of the charter of his lodge, and, in extreme cases, may refuse to open his lodge, or to deliver to any subordinate officer, or to the members of his lodge, the possession of the charter.

The Master is, however, in all cases, bound to conform to the constitution and edicts of the Grand Lodge, the by-laws of his own lodge, and the ancient established usages and landmarks of the Order. He would not be justified in refusing to put any motion, regularly made and seconded, not conflicting with these. He can not refuse to declare a vote or ballot, when regularly taken. He can not refuse to sign a diploma for a member in good standing in his lodge. Though he may, as above mentioned, call any brother to the chair in his presence, he cannot authorize any brother, not even a Past Master, to preside in his absence. In the absence of the Master, all his powers and privileges are vested in the Wardens, in regular succession, and can not be delegated to any one.

The decision of a Master, on a point of Masonic law or usage, is not a proper subject for discussion by his lodge, unless by his consent. He has the power to decide the order of business, and work, and to postpone either at his discretion, subject to the restrictions already mentioned. He has the power, and it is his duty, if it seem to him necessary, to reprimand a brother, or even to have him led out of the lodge. No appeal can be taken from the decision of a Master to the lodge. This rule is absolute, and admits of no exception. The only appeal allowed, is to the Grand Lodge. A Master may, however, request or permit the opinions of the members of his lodge, upon any question requiring his decision. If he choose to do this, it then becomes a question of interest whether he ought not to consider himself bound to abide by the decision or opinions of a majority of his lodge. His *right*, however, would remain unimpaired.

The Master is one of the representatives of his lodge in the Grand Lodge, and it is a part of his duty to attend to the same, and faithfully to represent his lodge. Should his lodge choose to instruct him, as to his votes in the Grand Lodge, he is morally and Masonically bound to obey.

These are some of the powers, prerogatives, privileges, and duties of the Master of a Masonic Lodge, and it will readily be admitted that their proper discharge requires qualifications of no mean order. It is an office at once elevated and responsible.

But there is another, and no less important light, in which we should view the office. We mean the Master's part in conferring the Degrees. No member of the Order can have failed to observe, that the *manner* in which the Degrees are communicated has a large influence upon the mind of the candidate for our mysteries. It is hardly too much to say, that the first impressions of a candidate remain with him through life, and in proportion as he is favorably or unfavorably impressed upon his first admission to the lodge, will be his future zeal and usefulness as a Mason. In view of this fact, how important is it that the Master of a lodge should not only be a man of unblemished character, but of impressive manner and speech. When delivered with deliberation of manner, and in distinct and feeling tones, the beautiful symbolism and moral teachings of Freemasonry fall upon the mind and heart of a candidate with tenfold power. Indeed, there is no resisting their force. Though they fall as gently as the dew, they penetrate as thorougly as that silent messenger of heaven.

Reader, as you have the permanency and well being of the Order at heart use your influence and vote to place only those in the 'Oriental Chair' whose moral and intellectual character and qualifications shall fit them for a proper discharge of its important and manifold duties.

◆

An Ancient Diploma.

The following is the form of a Diploma issued in Scotland, 1768, nearly a century since. We give it literally:

"And the Darkness Comprehendeth it not:

"In the East, a place full of Light where Reigneth Silence and Peace: At Ayr the ——— in the Year of Light 5768 and of *Salvation* 1768; We the Master, Wardens and Secrty of the Holy Lodge of St. John named the Ayr Squaremen Kilwinning Lodge, Adorned with all ye Honours and Regularly Assembled by the Mysterious Members (numbers ?) of the said Lodge, ——, Do Declare, Certify and Attest to all Men Lightened Spread on the Face of the Earth, That Brother W. G. whose name and signature is underwritten hath been received by us an entered Apprentice and past a Fellow Craft, and that after having sustained with Strength, Courage and Firmness the most principal Works and Wonderfull Tryals, We have given him as a Recompence due to his Zeal, Diligence and Capacity, the Sublime Degree of a Master. And have admitted and Initiated him as such to our Mysterious and Secret Works; In which he hath helped us with his talents and knowledge. As witness our Hands and Seal."

Play Upon Names.

On a rainy Sunday, in New York, not long since, we amused ourself by the following play upon the names of the lodges in that place and vicinity. It will be seen that the words italicized are the names of lodges:

I find names of every degree of *worth* upon your calender. The *architect* and *mechanic* will discover upon it three of the orders upon which they draft, viz: the *Doric*, *Ionic* and *Corinthian;* the *Mosaic* ornaments are not wanting; the *Keystone* and the *Corner Stone* are furnished to their hands and the great *Normal* builders of ancient times, viz: *Abram*, *King Solomon*, *Hiram*, *Pythagoras*, *Cyrus*, *Zerubbabel* and *St. John*, assisted by those of more recent date, *Washington*, *Hancock*, *Lafayette*, *Putnam*, *Montgomery*, *Clinton*, *Howard*, *Franklin*, *Kane*, *Clay*, *Humboldt*, *Zschokke* and *Schiller*, afford *progressive* lessons, which those who follow cannot materially err. Combining them architecturally, they form truly an *independent royal arch.*

The *navigator* looking at this calendar of lodges may take down his *atlas* and mark out his *ocean* routes. Whether he steers northward he has the *Polar star* for his guide; whether toward the rising sun the *Eastern star*, once the *Star of Bethlehem* and always a *star of hope* to the *naval* wanderer. *Arcturus* and his sons shall bid welcome to his enterprise. Old *Neptune* shall make the boisterous billows of the *Atlantic pacific* before his prow. Even the *Baltic* shall not mar the *hope* of the *mariner* as he leaves the *United States* with *fortitude* in his breast, *cemented* in sweet *amity*, *concord* and *harmony* with the *united brothers* of the *mystic tie*, and his motto "*excelsior*," the motto of *New York*, to give him an impetus.

The world is all before him. From old *Albion's* chalky cliffs; from the reclaimed *marsh* of *Holland* and *Nassau*, echoing with the fame of a *Prince of Orange;* from the Egyptian *Delta* and the land of the *pyramid;* from sacred shrines—*Jappa* and *Lebanon* and *Zeredatha*, and the roseate plains of *Palestine* and *Mt. Moriah*, near which the *acacia* bloomed and the *arcana* of the Craft were hidden, and the *templar* fought and died for his faith; from *Mt. Neboh*, from the isle on which "*eureka*" once announced the great invention—the *independent* rover may cull the treasures of the mind, and enrich himself with the gems of fancy. From the *sylvan grove* and the *yew tree*—from the *charter oak* of history and *Hohenkinden*, whose night was that of blood—the *be-*

nevolent Mason may deduce thoughts worthy of the *Adelphic* band. Whatever be his *national* origin, whether of *Columbian* birth, an *Anglo-Saxon* from the shores of England, or a *German pilgrim* from famed *Germania*—whatever his religious creed, a *Puritan*, a devotee of the inscrutable *Trinity*, or a follower of inward *monitor* conscience alone—let him but do the work of morality in *silentia*, and all his deeds shall be acceptable to us.

In this catalogue the memorable name of the *Empire City* is duly enrolled. *St. Nicholas*, tutelar saint of *Manhattan*, (or *Manahatta*,) stands forth pre-eminent in *metropolitan* honors. The ancient landmarks of the *city*, *Greenwich*, *Gramercy*, *Washington Heights*, the *Park* and *Harlem*, and those fraternal sons of *York*, *Oscar Coles*, *Chancellor Walworth* and *John D. Willard*, with the lesser lights of *Piatt*, *Darcy*, *Munn*, *Oltmans* and *Hyatt*, form to our Spanish brethren, *La Fraternidad*, a galaxy ever *crescent*, in which each *stella* will sparkle forever. Near them, and in every respect their parallels, are the honored names of *Long Island*, *Brooklyn*, *Montauk* and *Greenpoint*, bright with Masonic virtues and historic beauty.

The admiring student, looking further, will observe upon this catalogue that the aborigines who have passed away from their *continental* possessions, driven to the setting sun by the encroachments of a stranger race, are perpetuated here. Their god, *Manitou*, and their *Sagamore*, the great *Tecumseh*, are associated with *Americus* in a *central* union as enduring as are the landmarks of our society.

The fervent sons of Gaul, combine upon this catalogue in *L'Union Française*, a covenant whose spirit is *La Sincérité*, whose meeting places are at once the *Lodge of Antiquity* and the *Lodge of Strict Observance.* With them are the craftsmen of the *German Union*, the sons of *Hermann*, and those of the old *Commonwealth*, whose name of honor is *Lexington.* Not less are the sons of Maine remembered here in their famed motto, "*Dirigo.*"

When I look through this honored roll and contemplate the virtues of the ten thousand members who make up the bands thus denominated, I feel like echoing the words of Ruth in her immortal expression, which has been a model of true fidelity for nearly 4,000 years:

"Yea, where thou goest, I will go;
With thee my earthly lot is cast;
In pain and pleasure, joy and woe,
Will I attend thee to the last:
That hour shall find me by thy side,
And where thy grave is mine shall be;
Death, and death only, can divide
My firm and faithful heart from thee."

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—There are but two Masonic periodicals published in the United States, besides our own, which can be recommended for truthfulness and originality, the *Masonic Monthly*, Boston, Edward L. Mitchell, 24 Congress St., $2 per year, and the *National Freemason*, Washington, D. C., Rob McMurdy, monthly, $1 per year. Either of these is worthy an honest man's reading and patronage.

—We greatly recommend a new Diploma, got up by Bro. Henry C. Eno, No. 37 Park Row, New York. It is one of the best we have ever seen. It is only $1 a copy, and worthy of being framed and hung in any parlor. Write to Bro. Eno in person or to Macoy & Sickels, New York, and secure a copy.

—We expect to keep ourself personally, during the present year, in New York. Any brother in the city can tell you where to find us. Call when you are in the city and let us talk over the old, old times, before the war.

—In Indiana, Vermont, Iowa, and other States where the clerks of Grand Lodges—now-a-days styled Grand Secretaries—have *not* arrogated to themselves the powers of Grand Masters, Grand Lodges and the attributes of the gods, the Work is harmonious, and the efforts of good men to make the old work permanent, meet with little resistance. Next to the combination at Jerusalem, which worked such wo to the craft, is the late combination of a few salaried clerks, called Grand Secretaries, to control the Masonic institution, and turn its emoluments and honors into their own keeping. It is time the craft in some jurisdictions looked more closely to the "South-east" of their Grand Lodges.

—I find in the London *Freemasons' Magazine* of Dec. 5, 1863, this singular query: "I should like to know if Jeff Davis, the President of the Confederate States, is a Freemason?" To which the editor of the Magazine replies, "*He is.* He was Master of a lodge at Richmond when the war broke out. We know an American brother now at Richmond who was initiated by him," &c. What say you, Bro. Morris, to this?

We say that it is *not true.* When the war broke out, Davis lived at Jackson, a thousand miles from Richmond. Upon his election as President he removed to Montgomery, Ala., and afterwards to Richmond. He was *not* then a Mason, and certainly has not been favorably situated to become one since. However, as Mr. Toots would say, "It is of no consequence," only we don't like to see so good a periodical as that of our London brother imposed upon by false reports, started, doubtless, for political effect.

—Among the best serial papers prepared upon a Masonic theme is that upon "Mother Kilwinning," an old Scottish lodge at the town of that name. They are compiled and largely composed by Bro. D. Murray Lyon, A. M., of Ayr, Scotland, of which our readers have known a good deal for some years. They are publishing both in the London and Scottish *Freemasons' Magazines,* and reached their eighth numbers Dec. 12, which brings the date to about 1760. We hope they will eventually be collected into a volume.

—Our good and faithful Brother M. Furnell, of Dublin, Ireland, is still living, young and vigorous as ever in spirit, though sorely tried in the flesh. How earnest is our prayer for his happiness here and hereafter. He has lately been compelled from infirmity to relinquish the Mastership of Eden Lodge No. 73, at Limerick, which he had held *for twenty years.* In response to an expression of his purpose to resign, the brethren of that lodge waited upon him, read an original poem, delivered an Address and evinced their gratitude and respect in every manner possible. Bro. Furnell gave them the gavel, a solid silver implement, which he had used for a score of years in their East, and accompanied it with these lines:

"Your thrilling verses give me such delight,
That age and pain and sickness take to flight;
May God pour choicest blessings from above,
Union, prosperity, fraternal love,
And every pleasure that exalts and cheers
While passing onward through this vale of tears.
'Tis thus your Brother Furnell ever prays
For you, my Brethren, in his latter days,
That, trusting on the Rock of Ages, we
May so prepare for endless destiny,
When the Grand Master's summons reach us all,
We, as Freemasons, may pass at that call,
And yield our union of an earthly tie
For one more lasting in a world so high.
And now to Eden Lodge, so kind, so true,
I must repeat, once more, a fond adieu!"

—I attended the G. L. of Massachusetts Dec. 10. The Work and Lectures were gone through with and *a number of changes made from last year* which were not approved by G. L.

We venture to assert that the Work and Lectures of Massachusetts will never become permanent, while the *Trestle-Board-Moore-Baltimore element* remains in them. A thorough course of purgation is indicated, else these annual periodical attacks of disgust on the part of the members will become chronic.

—We took part in the Installation Ceremonies of Americus Lodge No. 535, at New York, on Christmas, and had such a good time that we copy from the *Sunday Dispatch* a full account of it:

MASONIC INSTALLATION CEREMONIES OF AMERICUS LODGE No. 535.—These ceremonies came off with great *éclat* at their Hall on the evening of the 25th. The attendance was full and the greatest enthusiasm pervaded the assembly. On the dais were seated M. W. Bro. J. W. Simons, P. G. M. of N. Y.; R. W. Bro. Morris, P. G. M. of Ky.; R. W. Bro. R. G. Hilliard, D. D. G. M.; R. W. Bros. Macoy, Sickels, Pratt, Ray, Toone and others of note in the fraternity, while upon the floor a brilliant company of ladies and gentlemen graced the scene. The Installation was performed under charge of P. G. Master Simons, an experienced officer. His rendering of the whole service was extempore, thus avoiding monotony and giving unwonted spirit to what is apt to prove dull and uninteresting. We gave the catalogue of officers elect in our last.

The following Ode, written for the occasion by Bro. Rob Morris, was most touchingly sung by Miss Jennie Beal, a pupil of Bro. Henry Tucker, by whom the music was composed. The talent and gift of this young *débutante* will, we predict, give her an enviable position among professionals:—

WORDS OF CHEER AND WORDS OF WELCOME.

Ended now the Masons' labors,
Past the travel and the toil,
Gather in, ye loving neighbors,
Share the corn and wine and oil.
Brethren now, of each degree,
Come in harmony and glee:
Happy meeting,
Gentle greeting,—
'Tis the joy of Masonry.

Spirits of the blest departed,
As on earthly ways they roam,
Where are met the faithful-hearted,
They to share our pleasures come.
Tho' their forms we may not see,
They are here with you and me:
Happy meeting, &c.

Love unites with its cement,
Truth inspires the Mason's breast,
Ever faithful, ever clement,
Thus our doctrines we attest.
Thus we come, of each degree,
Come with harmony and glee:
Happy meeting, &c.

Addresses were delivered by Bros. J. W. Simons and Rob Morris, each being brief and practical in its character. Bro. Simons is always apt at illustrations, which sparkle among his efforts like diamonds.

A collation, very tasty and delicate, was then announced in an adjacent apartment, whither all repaired, and from which each returned with a heavy sign of satisfaction, very expressive in its character.

The second part of the programme, consisting of a number of popular ballads. These were rendered by the well known singers, Bro. Weeks, Bros. George E. Simons, Relyae, and Miss Beal. A duet between Bro. Weed and the young lady was very effective. Several of the pieces performed upon the occasion were original, the composition of Bro. Tucker.

It is the testimony of all who were present that this first annual reunion of Americus Lodge was, from first to last, a thorough, complete and glorious success.

—In New York, the Board of Relief, which has been in abeyance for a year, has been reorganized in an improved form and promises much good.

—The spread of "Lodges of Sorrow," originally borrowed, we think, from the *Ancient and Accepted* or *Scotch Rite*, is so marked a feature in the Masonry of the present day, that we clip an article upon the subject from that excellent paper, the *Sunday Dispatch*, the Masonic department of which is under the superintendence of that polished hand, Bro. R. D. Holmes, LL.D.:

FUNERAL LODGES, OR LODGES OF SORROW.—The late requisition—so proper under all the circumstances—of the much respected Grand Master of New York, for each lodge to hold a "sorrow lodge" in memory of the revered Sommers, has called forth inquiry as to the best mode of getting up and conducting such lodges so as to make their proceedings impressive, without being too burdensome upon the finances, or the time of the participants. I do not know that I can throw any light upon the subject, more than your readers already possess. But I remember, in the words of your favorite author,

> "That never anything can be amiss,
> If simpleness and duty tender it,"

and I will, at least, "tender" my experience upon this subject, hoping that it may be to some extent profitable to your readers. In the preparation of this article, I shall have the criticism and direct assistance of Bro. John W. Simons, Past Grand Master of New York, than whom it would be hard to find a more learned or acute investigator into Masonic themes.

The general idea of Sorrow Lodges is to express *in the lodge room* those sympathies and regrets that death naturally excites in the heart of a Freemason. It must be remembered that Freemasons are *educated up to the point of death.* Their rites constitute a pilgrimage, not long, but burdensome and wearisome, from the cradle to the grave. Their symbolisms begin with the (Masonic) birth, and end with the (Masonic) death of the candidate. The whole ceremony, rightfully considered, is but a funeral march from the moment the candidate enters at the north-west corner of the lodge, to the moment he is borne, amidst tears and regrets, to the grave. The whole ceremony is an expression of the brevity of life and the uncertainty of death; nor is there anywhere, in all the ceremonies of the blue lodge, a place where a jest or a smile can properly be introduced, or anything else but what would be equally appropriate at a funeral.

These facts being premised—and without a due appreciation of them it is impossible to understand the theory or purpose of a "Sorrow Lodge," let us go on to examine the manner of conducting one.

It is best *made* private and to Master Masons alone. There are reasons for this which I can not state upon paper. The lodge that incumbers itself, under such circumstances, with lady visitors and the presence of Apprentices and Fellow Crafts, will fail to make as impressive a ceremony as the circumstances of the case, especially of the *present* case, justify us to expect.

The Master should prepare himself, or appoint some accomplished brother who *will* prepare himself, to deliver a funeral address. Time is required for this, therefore the lodge should decide at least a week in advance of the day of meeting. In regard to this address it would seem unnecessary to say that it should be both *personal* and *Masonic*, were it not that our ecclesiastical friends are so prone to bring the pulpit into the lodge room. *Personal* in regard to the dead and to the living, who have met to lament for the dead; full of incident relating to his connection with Masonry and the particular lodge, and eulogistic of his good deeds. *Masonic*, in regard to its symbolisms. Not *Christian*, although a few Christian allusions are not particularly out of place, yet drawing its images and hopes more from the Old Testament than the New, and more from the Masonic Trestle Board than either. The best funeral sermons in the literature of Masonry are by laymen, and this because the minister will bring his pulpit with him.

The funeral address should not exceed twenty minutes in length.

The programme should embrace:

1. A procession.
2. A funeral march.
3. Two, three or four funeral odes.
4. Funeral address.
5. Ceremonies of the dead.

The extinguishing and relighting tapers, borrowed from the Scotch Rite, gives much impressiveness to the ceremony, and if there is thought to be no impropriety in this blending of rites, it may be used.

A pall, sprigs of evergreen and various emblems of mortality, are essential adjuncts to the ceremony.

The room, with all its furniture and paraphernalia, must be dressed in deep mourning.

The programme should be printed in advance of the occasion, with the responses, odes, etc., that all the participants may be favored as much as possible.

—All Lodges wishing by-laws printed, or programmes, addresses, funeral notices, &c., and all Grand Bodies desiring their proceedings issued in good style and expeditiously, will do well to address the publisher of the *Voice of Masonry*, Bro. J. C. W. Bailey, No. 128 and 130 Clark St., Chicago, Ill. We vouch for all his promises that he will fulfil them.

—The *Freemasons' Almanac* for 1864 will not be issued. We regret it, but last year's loss was too heavy. Next summer we hope to have encouragement to prepare one for 1865. Send us appropriate Masonic facts, Brethren, as you gather them up.

—In the English *Freemasons' Magazine* (London) are various advertisements of thorough-bred musicians—we instance Bros. John S. Tolley, and Thos. Dyson, who offer to conduct the entire musical ceremonies of the three degrees and to furnish music for Masonic entertainments generally. We learn that Bro. Prof. Henry Tucker, of Brooklyn, N. Y., is composing and arranging music for the same purposes. He is the author of many songs, among which "When this Cruel War is Over," and "Mother, I've Come Home to Die," are world-renowned, and music from such a man will dignify even the ceremonies of Freemasonry. His music to some lines of ours beginning, "Ended now the Masons' labor," published in our present issue, is equal to anything of the sort we ever heard.

—The *Miniature Monitor* will hereafter be published and a full supply kept on hand by Bro. J. C. W. Bailey, at Chicago, Ill., also by Macoy & Sickels, 430 Broome St., New York. It is incomparably the most convenient of all the Manuals and Handbooks in use. Price as heretofore, viz: 50 cents for a single copy and $4 per dozen.

—Your lines are so beautiful that we insert them, though not strictly Masonic. They are accredited to Dorah Greenweld:

HOME.

Two birds within one nest;
Two hearts within one breast;
Two souls within one fair,
Firm league of love and prayer,
Together bound for aye, together blest.

An ear that waits to catch
A hand upon the latch;
A step that hastens its sweetest rest to win.
A world of care without;
A world of strife shut out:
A world of love shut in.

A ROYAL FREEMASON DEAD.—King Kamehamaha IV, of the Sandwich Islands, died Nov. 30 last, aged 29 years. He leaves no children. His eldest brother, Prince Lot, succeeds him. The deceased was an ardent Freemason, and often distinguished himself for his attentions to the brethren who visited his dominions. He was a kind-hearted, amiable man, and as kings go, a good one.

GRAND LODGE OF WESTERN VIRGINIA.—A Convention of the Lodges of Western Virginia was called at Grafton, December 28, to organize a Grand Lodge for that section. We hope to announce the proceedings in our next issue.

TACTICS AND DRILL OF MASONIC KNIGHTHOOD.—We have received from the publishers, Messrs. Macoy & Sickles, No. 430 Broome street, an early copy of the work bearing the following title:

"Tactics and Drill of Masonic Knighthood, promulgated by the Grand Commandery of the State of New York for the use of Councils of Knights of the Red Cross and Commanders of Knights Templar. Prepared by Sir Orrin Welch, Grand Commander." It is an 18 mo. work of 32 pages, containing 4 diagrams and 4 engravings, the latter representing the sword drill and exercises, a thing greatly wanted among the Sir Knights. The diagrams show the positions of officers and members in the Commandery at the different stages in the opening exercises.

This very excellent little manual is published under the following instruction of the Grand Commandery, adopted September 9, last:

"*Resolved*, That it be referred to the Grand Commander to revise and perfect the Drill and Tactics, and in conjunction with the Grand Lecturer to promulgate the same to the several subordinate Commanderies to be practiced by them as the standard Drill and Tactics of this jurisdiction."

Sir Knight Welch has done his part in a highly commendable manner, and the publishers have made a most attractive little volume of these "Tactics and Drill."

—The use of the Gavel, whose magic, mystic power is so forcibly illustrated in the Degree of Past Master,—the only place where such instruction is appropriate,—that we can only wonder at the recklessnesss with which modern lecturers have innovated upon it. In some lodges there is so constant a pounding and thumping on in the East, West and South, that they more resemble a circle of spirit-rappers, than quiet and dignified Masters and Wardens. It is wonderful how many occasions these "Rappers" find to use their gavels. Whenever a question is put the Master must "rap" for the affirmatives and "rap" for the negatives. At every call in the order of business he "raps" again. In reply to his Deacon, he "raps," and on all other occasions where a chance to make a noise comes in he "raps" and "raps" again. He reminds us of nothing so much as a boy pounding on the head of a flour barrel. He becomes, as a wit at our side once whispered us, a "rap-rascal!" The effect of all this is simply to destroy the mystical and moral use of the Gavel, reducing it to the mere hammer of a Chairman or the mallet of a "Noble Grand."

—We solicit photographs of all our friends. They shall be preserved in Albums, labelled, made permanently valuable by biographical notes, and deposited as component parts of the great "American Collections of Masonic Works," lately in possession of Bro. Rob Morris, but now transferring to New York. Procure them, if possible, of uniform or vignette size, and mail them to Bro. Morris. Death is every day removing good Masons, who leave no delineations of their features to revive remembrances.

—Many of our friends enquire with interest as to the disposition making of our Masonic library and collections. We reply. It will be remembered that in the destruction of our dwelling, Nov. 7, 1862, these costly and valuable collections were saved. A few weeks afterwards they were sold under execution. Our Masonic friends then projected a joint stock enterprise to redeem them and to place them beyond such a contingency in future. Valuing them at $5000 (a low estimate), these good Samaritans set to work, by appeals to lodges and individuals, to raise that sum. Up to this date, about half the amount has been realized, the necessary sum has been procured to pay the debt under which the property was sold, and steps are now taking to make up the remainder of the sum in a few months.

The library will be removed to New York in a short time and set up there for preservation and the use of all who make themselves partners in its purchase. It is free from all incumbrances, and when again set up on shelves and catalogued, will be found a monument of Masonic intelligence. A cotemporary quotes from a recent address of our own upon this subject, as follows:

THE MASONIC COLLECTIONS OF BROTHER ROB MORRIS.—From the remarks made by Bro. Morris in one of the city lodges, recently, we quote the following paragraphs:

"The Masonic library and collections for which I solicit your generous patronage, this evening, constitute the most splendid monument of Masonic intelligence in the world. I have seen them grow up, piece by piece, from the evening of my initiation, when I procured a copy of the By-laws of my Mother lodge, to this day, when I have added several rare and curious publications to the list. They have grown up under my care as the mighty tree grows up from the acorn, gathering the atoms from every shower and from every breeze.

All parts of the Masonic world have been put into requisition to build up this library. The By-laws of almost every Masonic lodge in the world are found in it. Correspondence from almost every Mason whose name is known outside of his own lodge-room is found in it. Portraits, by hundreds, of the living, and portraits of the dead, whose virtues and whose labors live in the hearts of the living, are found in it.

I tell you, my brethren, I have sat, in the solitude of midnight, in the apartment where these treasures are collected, and, looking around upon the shelves in which so much learning, talent and zeal are stored, I have seemed to see the spirits of the great lights of Masonry rise up until the shadows of all our mighty men, from the day of Solomon to the present, filled the room.

It swells the heart with pride and joy to feel that we are members of a society which can boast of so much learning and genius in its ranks. We feel more and more willing to do the work and bear the burdens of Masonry, when we see who have gone before us, and who are our companions of the Level and the Square. We can better echo the lines:

"Let us meet upon the Level, then, while laboring patient here,
Let's meet and let us labor, though the labor be severe;
Already, in the Western sky, the signs bid us prepare
To gather up our working tools, and part upon the Square!"

The price of a single share is but one dollar, for which the purchaser receives a certificate containing a large and capital likeness of Bro. Morris. Those who contribute the amount of ten shares ($10) will receive in addition to the certificate the catalogue of the whole collections, a volume of 400 pages.

Contributions from lodges and individuals are earnestly solicited. They should be addressed to Bro. Rob Morris, care Macoy & Sickels, New York. They will be promptly acknowledged.

Many of the brightest lights of the Masonic order, are contributors to this plan which, while it secures to the family of Bro. Morris a home, secures to the Masonic world, in all coming time, a great and valuable literary collection.

—You say well when you affirm that there is "a scarcity of, and a want of good poetry illustrating the benefits and graces of Masonry to the female sex. We are often asked for something appropriate under this head. The following was prepared in reply to such a request:

To win the love of woman to our cause,—
The love of mother, sister, daughter, wife—
To gain her admiration of our laws,
This were the greatest triumph of our life:
For this "we well may work and well agree:"
No emblem on our Trestle-Board so rife,
But would the brighter shine, could we but see,
On woman's breast its rays, that fount of purity.

Ladies, the hearts of Masons are sincere;
For you and yours we cheerful meet and toil;
We plan in mystic gloom and silence here
That which doth make the widow's heart to smile;
That which the mourner's sorrow doth beguile;
That which brings bounty to the fatherless
And rescues innocence from plottings vile.
Your God and ours these charities doth bless,
Then lend your brightest smiles FREEMASONRY to grace!

—At a Concert given Dec. 23, 1863, at Plymouth, Ind., among the songs selected for the occasion was the piece, "We Swear to be True to a Brother," by Rob Morris. It was sung to an original melody composed by Bro. D. McDonald, an air of great force and appropriateness, a copy of which has been kindly furnished us.

—We learn from Bro. W. B. Martin, of Goshen, Ind., that the Craft at that place is in a high state of prosperity, as well in the Blue Lodge as in Chapter and Council.

—Our old friend, Bro. J. C. Trayler, of Farmersville, Caldwell Co., Ky., writes us that, "peace and order now prevail here, and Fredonia Lodge is in a more flourishing condition than I ever before saw it. All the summer and fall just past we have been *crowded* with work."

—In Western Tennessee, while the lodges generally are broken up, those at Bolivar, LaGrange, Memphis and Durhamville have maintained themselves with little intermission, and are quite flourishing.

—We were equally surprised and gratified recently to meet our old friend, Bro. DeGroves, for 35 years Grand Tyler of Tennessee, but now a resident of Brooklyn, N. Y. He is happy in a green old age.

—The numerous admirers of the "Baker Minstrels" will be interested to know that they have just completed a highly successful tour through the State of Iowa.

—You can procure "The British, Irish and Colonial Masonic Calendar and Pocket Book, edited by Donald Campbell, Glasgow, Scotland," of Richard Spencer, Great Queen St., London, for 1s 6d sterling, or about 40 cents, including postage. It contains a complete list of Lodges, Chapters, Encampments and other Masonic bodies in England, Scotland, Ireland and the Colonies, with a Vidimus of the American and Foreign Grand Lodges, &c.

The corner stone of the new Grand Lodge Buildings, in Great Queen St., will shortly be laid.

—Our "Confederate" brethren are wise in their generation. Their agents in England manage to reach the people through every medium. The London *Freemasons' Magazine*, in one issue, makes Jeff Davis a Mason, a fact which will astonish no one so much as Mr. Davis, and in another, accuses Mr. Seward of "recklessly aiding the President of the dis-united States in deluging the country with bloodshed and all the attendant evils of a fratricidal civil war." We should think Bro. Warren would be ashamed to see such stuff in his columns.

—The By-laws of my lodge demand an admission fee of one dollar and signature to the By-laws. Lately, we affiliated a Brother by vote and he signed the By-laws, but has not paid the dollar. Is he a member of our lodge?

He is not. He must perform *all* the requirements of the By-laws.

—Old Dundee Lodge No. 18, London, England, celebrated its centenary in 1863, by the issue of a jewel, to be worn on the left breast, suspended by a sky blue ribbon, of which jewel a cut is given in a late issue of the London *Freemasons' Magazine.*

—The Elensinian Lodge, in the ancient City of Ephesus, was consecrated Nov. 9, 1863, by Bro. Hyde Clarke, D. Prov. Grand Master of Turkey. A large body of Masons went down by special train.

—It is sad, indeed, that such a man can have set his foot so firmly upon the necks of the brightest and best Masons in your State. There is no analogy to this case in Masonic history. He entered the Grand Lodge a dozen years ago for this very end. Slowly, but surely, he has been building up his power, removing the obstacles, selecting such men for office as he could manage, managing the funds, and accumulating power until, when all was ripe, he made his *coup d'état* and conquered. It is revolting, humiliating, but not discouraging. Time, which sets all things even, will set this matter right.

—Croly, in his "Angel of the World," wrote the lines you send us. They are beautiful and suggestive, and worthy of a place in this "Chit-Chat:"

"'Twas on the sacred evening of the flight,
His spade turned up a *shaft of marble white,*
Fragment of some kiosk, *the chapiter*
A crystal circle."

You will find the entire passage in one of the opening verses of that splendid poem.

—What a beautiful field for study and research Freemasonry opens before us! While I cannot venture to hope to ever develop the light and unfold the beauties that have crowned your untiring energies, yet I cannot be satisfied without enjoying some of the wages which are the reward of every Masonic student.

There is ample reward for all of us. Those who dig deepest get the richest recompense, but for even a superficial search there is something to compensate.

—Preston has elegantly said: "Charity is the distinguishing characteristic of Masons. Compassion towards proper objects is the most beneficial of all the affections and excites more lasting degrees of happiness. * * * If a brother be in want, every Masonic heart is moved. When he is hungry we feed him. When he is naked we clothe him. When he is in trouble we fly to his relief."

—The Grand Lodge of Virginia held its sessions this winter, at the usual time and place. The following are the officers elect. Nearly all are new men: W. H. Harman, Grand Master; Ed. H. Law, D. G. Master; Wm. Terry, G. Senior Warden; J. F. Owens, G. Junior Warden; Thomas U. Dudley, G. Treasurer; John Dove, G. Secretary; W. L. Manlie, G. Senior Deacon; Robert E. Whithers, G. Junior Deacon; George W. Dame, G. Chaplain; Bro. John Lester, G. Pursuivant; Bro. Thomas Angel, G. Steward; Bro. R. D. Sanxay, G. Tiler. The Grand Encampment was also in session. The officers are as follows: Edward H. Gill, Grand Commander; John R. McDaniel, Deputy Grand Commander; William B. Isaacs, G. Generalissimo; John W. Potts, G. Captain General; James Evans, Grand Treasurer; John Dove, G. Recorder; George W. Dame, Grand Prelate; Powhattan B. Starke, Grand Senior Warden; Robert E. Withers, Grand Junior Warden; Benjamin Harrison, Grand Standard Bearer; Charles McElpine, Grand Sword Bearer; L. F. Johnson, Grand Warden; S. Angel, Grand Steward; R. D. Sanxay, Grand Sentinel.

—Our papers have got in such a muddle that we cannot make anything like a list of favors received for the present issue. A few only of the objects presented us since our last copy was made up, occur to our recollection: Bro. Stephen Merrill, Jr., of Norwalk, Conn., has given us a good lithograph portrait of Bro. James Stevens, deceased, formerly of that place. Bro. Henry McBanks, of New York, a valuable sheet of portraits of the members of the Supreme Council 33d Degree, Northern Jurisdiction. Messrs. Macoy & Sickels, "Tactics and Drill of Masonic Knighthood," by Sir Orrin Welch, Grand Commander of New York. From the same we have various other presents. Of photographs, we acknowledge receipt of those of Bros. H. Clay Lanius, W. R. Merriam, Rob. Macoy, John A. Kelsey, John W. Simons, Royal G. Millard, John J. Crane, all of New York; a large number from Bro. John Sheville, of New Jersey, consisting of valued friends; J. S. Goshorn, of Huntington, Ind.; Thomas Constantine, J. T. Burdick, M. D., of Brooklyn, N. Y.; C. M. Hatch, of Bridgeport, Conn.; S. T. Walkley, of Dwight, Ill.; C. B. Stillman and E. C. Adams, of Columbus, Nebraska; James Campbell, of Mystic, Conn.; A. Gregg, of Memphis, Tenn.; C. J. Ward, of Chicago, Ill.; D. McDonald and family, of Plymouth, Ind.; Aaron Morley, of Brooklyn, N. Y.; Benjamin Parke, LL.D., of Parkedale, Pa., himself and family; and very many others. But were we to insert the catalogue of portraits we *have not* received, but daily look for, our pages would not contain it!

—Bro. Capt. S. T. Walkley has sent us from Nashville, Tenn., a package of rare and curious documents. Bro. G. W. Chaytor, of Wilmington, Del., gives us the By-laws of Temple Lodge, a model in matter and style.

—Among the distinguished members of the Craft whose deaths have not been announced in previous issues of the *Voice of Masonry*, we mention:

R. W. John B. Yates Sommers, Dept. G. Master N. Y., who died Nov. 25, 1863.

M. W. John M. Darcy, P. Grand Master N. J., who died Oct. 22, 1863.

R. W. Bro. E. Wadsworth, P. G. Sec'y and long G. Lecturer of New York.

Bro. Jeremiah Brown, of Jeddo, N. Y.

M. W. Bro. Page, P. G. Master of D. C.

—The Duke of Athol, Grand Master of Scotland, was lying very low, at last advices, with cancer in the throat.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, wherever he may be, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, care of Bro. Bailey, as above.

Masonic Law and Usage.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

Increase our Subscription Lists.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

Advertisements.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

Uniformity of Rituals.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] FEBRUARY, 1864. [No. 2.

WILLIAM PRESTON, THE MASONIC REFORMER.

Since the present writer drew the attention of the Craft to the great American reformer, THOMAS SMITH WEBB, and diverted the current of praise and commendation which had been of late years bestowed almost exclusively upon Cross, Barney, and men of that stamp, towards their master and teacher, WEBB,—who was a head and shoulders taller than either of them—additional interest is bestowed upon the teacher of Webb, WILLIAM PRESTON, who, in some respects, was proved to be the most influential Mason that the eighteenth century produced. The object of the present article is to show the character of Preston's teaching and the means by which he accomplished a great reformation in Masonic rituals.

It is unfortunate for our subject, that while English writers upon Masonry are diffuse to extravagance in describing and commending every act of a prince or lord, they find so little to say of a Mason who, like Preston, was neither. In the cotemporary literature of 1772 to 1819, how little appears in relation to Preston compared with the fulsome praises of the noblemen and princes of the blood who, at different times, held nominal stations in the fraternity; yet how much more important the labors of Preston than those of them all! Even Dr. Oliver, who has so much to say upon English Masonry has not written a respectable biographical notice of Preston!

This gentleman came from Scotland to London in the year 1760, and was initiated there shortly after his arrival. A literary taste was already apparent among the fraternity in London. Dunckerly had published his "Light and Truth of Masonry Explained" three years before; Entick's "Free and Accepted Mason described" bears date in 1760, and many Addresses upon Masonic themes proved the growing interest in Masonic literature.

Bro. Preston conceived the idea that to meet the demands of the times and rescue Masonry from the reproach of frivolity and dissipation, it must be displayed in different lights from any that had yet been brought to bear upon it.

He therefore set himself to a revision of the lectures. He began by holding *private meetings* with is friends once or twice a week, where all existing forms of Work were compared. *He sent zealous brethren to visit lodges throughout England* and secure information from the largest field accessible to him. When he had arranged the Entered Apprentice's lecture by all the lights available to him, he called together many brethren, including Grand Officers and distinguished personages, and on the 21st of May, 1772, the first Masonic School of Instruction was held.

His opening address is extant in the first edition of his "Illustrations." It is remarkable for its assumptions and would appear to our modern American writers strangely egotistical and even impudent. He had only been a Mason twelve years. He was in comparatively humble life, and judging by the style of his opening address, not the literary luminary that his works afterwards proved him. He had never held an office in Grand or subordinate lodge. He had not the least authority for the course he was pursuing, save that right which every Mason possesses to *learn whatever* he pleases, *and to communicate his knowledge in private circles to all who choose to accept it.*

His address begins by suggesting the essential advantages to be derived from a convocation of the chief members of the craft.

He declares that the revision of the lodge lectures, which was the purpose had in view in the present movement, *could not take the initiative in Grand Lodge*, though he gives no reason for this statement, that will appear so singular to some. He calls the meeting "my School of Instruction," and presumes that the object of the brethren in attending it, was "to improve their minds and enlighten their understandings." He then explains the process by which he had collected information which he had worked up into a lecture "with a careful eye to the ancient landmarks." This lecture he then repeated entire, "amidst the reiterated applauses of the brethren." The whole wound up with a costly banquet, given at Bro. Preston's own expense, and which, doubtless, had its effect in confirming the approbation of his hearers and guests.

The same year, (1772,) Bro. Preston published the first edition of his "Illustrations," the copy of which was no doubt prepared and ready for the press when the convention above named was called.

In 1775, a second edition, and in 1776 an edition in German were published. In 1778, some difficulties arose between the Lodge of Antiquity and the Grand Lodge of England, which resulted in the expulsion of Preston and the whole lodge. The sentence continued in force till 1787, when it was rescinded. Bro. Preston resumed his former activity. He instituted the "Order of Harodim," (he says he "revived" it, but this can only be understood in a metaphorical sense), and instituted a "Grand Chapter," where his lectures were periodically rehearsed. The head of this School was styled Grand Patron, and there were three officers styled Vice Patrons. Through the medium of this School of Instruction, (for it was nothing more than a School of Instruction with a secret ceremonial,) his system of lecturing became prevalent in all the lodges of England and the Provinces, and remained the standard until 1813. He describes his "Order of Harodim" thus: "The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the Masonic system and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skilful companions in each class who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated clauseholders. Such companions as by assiduity become possessed of all the sections in the lecture are called Lecturers; and out of these the General Director is always chosen." In relation to this system, Dr. Oliver, in his "Revelations of a Square," professes to consider it a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, "inasmuch as while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear."

The character and purpose of the Prestonian Lectures are forcibly explained in the same work by Dr. Oliver in a debate said to have occurred between two eminent Masons, members of the Lodge of Antiquity, Mackintosh and Noorthouch. The former had objected to the lectures, that "they are vapid and uninteresting, incapable of exciting either a desire of knowledge or an inclination to pursue investigations which are so feebly recommended, so imperfectly supported, and lead to no profitable result. Professing to explain our peculiar ceremonies, they are too circumscribed to render the explanation satisfactory. They touch on an abundance of subjects, but always leave the enquirer in the dark. They excite expectations which are never realized, and after having been at the trouble of sifting them completely and come to count the grains, we scarcely find a single grain of wheat in a whole bushel of chaff." To these serious objections, Noorthouch replies in detail. He begins by the remark, that the Lectures alluded to are but elementary and never intended for a full development of the system. Describing their antiquity, he says, "they breathe the fresh air of the most early ages, and contain the essence of those pure principles which cemented our ancient brethren and gave them the influence they undoubtedly possessed over the uncultivated spirits of the age in which they lived." He considers it the Master's duty to amplify and explain the occult passages where the lectures are deficient in modern illustration, to supply what is wanting for complete instruction and information, and to make difficult and doubtful references clear and satisfactory.

Mackintosh takes up the subject again, by stigmatizing the Lectures as chaff and bran, and of very little value. To which his opponent replies, that they only profess to teach the elements of Masonic science, the first rudiments merely. He compares them, in these respects, to *the alphabet*, from whence all human learning emanates, but which alone will not make a wise or learned man; and to *the catechism* which contains the element of divinity, but in itself will not make a sound divine. In like manner the Lodge Lectures contain the leading principles of Masonry, but without something more than what is a mere verbal test, no one can be esteemed a bright, expert, or scientific Mason.

Such is a sketch of the outset of a Masonic career more brilliant than that of any other on the Masonic page. The labors of Preston originated the labors of Webb, who was the Masonic parent of all American lecturers of note. His book of "Illustrations of Masonry," is the source from whence all Monitors, Manuals, Trestle Boards, Craftsmans, Text Books, etc., etc., derive what wisdom, strength and beauty they possess. Strike out the work of Preston from the literature and rituals of Masonry at the present day, and a great blank is about all that would be left.

A Rare Eulogy.

At a Masonic presentation, a few years since, the Master eulogized the recipient for his untiring efforts for the good of Freemasonry, and his unceasing kindness in instructing the younger members of the fraternity in their several duties, and instanced him as an example, that diligence, and untiring research into the secrets and mysteries of the Order, and a constant attention to his duties, will, in time, obtain their own reward in winning the love and esteem of their brethren, and gaining those distinguished honors which Masons so well know how to appreciate.

The Rite of Memphis.

A number of our correspondents have inquired as to this system, its age, origin, purposes, &c. We know but little of it, not having acquired the knowledge of its mysteries, but gather the following information from Bro. H. J. Seymour, of New York. He calls it "the Ancient and Primitive Freemasonry according to the Rite of Memphis," and says it was established in this country by a French brother, in November, 1856. Officers are elected for the term of 5 years. There are 95 Degrees; those who have received the Ninety-fifth and last form a "Sovereign Sanctuary of Conservators General." Among them are many of the most eminent Masons in New York, amongst whom we may specify Bros. John J. Crane, Robert D. Holmes, and others.

Bro. Seymour says of the Rite of Memphis, that "while we have no wish to decry or disparage Symbolic or Blue Lodge Masonry, we can conscientiously assert, that however perfect a Master may be in that branch of the Royal Art, he has viewed but *a flickering light* until he has penetrated within the temples of our Ancient and Primitive Rite!"

Miss Martineau on Starvation.

A person starved to death on a desert island lives only a few days. I am acquainted with one who lived thirty days under these circumstances; but he was the only survivor of the party; he was barely breathing when assistance came; and his case is considered almost unparalleled. He and his comrades had been set ashore in a mutiny. He made the Freemasons' sign to the leading mutineer, and the man returned in thirty days, landed with a kettle of hot brandy-and-water in his hand, and found my friend senseless under a bush, with the bodies of his comrades lying about him. His appearance was extraordinary ever afterwards, as if every fibre in his face was vibrating without ceasing; but he recovered to be a world's wonder, for having lived thirty days through the waste of his frame, without its having been repaired more or less. Four days' absolute fasting is, I believe, usually considered fatal. The element which repairs this waste is called the nitrogenous substance of food; the other is called the carboniferous. There ought to be three times as much of the latter as of the former to keep one in full health; but a person may do without it for a short time without fatal consequences, because the nitrogenous portion supplies its place to a small extent.—*Once a Week.*

Crescent Lodge No. 402, City of New York.

[The name of this excellent lodge suggests two poetic thoughts, viz: its symbol, *the Horned Moon*, one of the most ancient emblems, and its explanation, that of *growth* or *increase.* Both are wrought into the following stanzas, which are published by request of the members of No. 402.]

BY ROB MORRIS, LL. D.

Growing, growing still in *Numbers*,
Still in living stones of strength,
Some on earth and some in heaven,
Where you may arrive at length,—
While the Moon its horns shall fill,
"Crescent" be your motto still!

Growing, growing still in *Wisdom*,
Light still breaking day by day,
Sacred Light from yonder volume,
Leading to the Perfect Way,—
While the Moon its horns shall fill,
"Crescent" be your motto still!

Growing, growing still in *Honor*,
Still in that, good men pursue,
Honest reputation gilding
Every gracious deed you do,—
While the Moon its horns shall fill,
"Crescent" be your motto still!

Growing, growing still in *Goodness*,
Drawing daily still towards Heaven,
All the emblems glowing round you,
For that very purpose given,—
While the Moon its horns shall fill,
"Crescent" be your motto still!

Growing, growing:—Men of Crescent,
May your growing never cease,
While there is a vice to chasten,
Or a sorrowing heart to bless,
Till your FULLNESS we shall see,
Shining on Eternity!

The Cable-Tow.

The Koran is called by Mahometans the *cord of God*, and its author made this symbolical expression, "hold fast by the cord of God."

Isaiah has suggested the same thought: "Woe unto them that draw iniquity with cords of vanity and sin, as it were with a cart rope."—*Isaiah*, 5, 18.

The Masonic emblem of the "Anchor and Ark" enlightens this subject; so does the Scriptural expressions: "Beware of evil workers," and this: "Thou shalt not forswear thyself, but perform unto the Lord thine oaths." The following are directly or indirectly illustrative of the same: "Where your treasure is, there will your hearts be also;" "Whatsoever ye would that men should do unto you, do ye even so to them;" "If a house be divided against itself, the house shall not stand;" "He that is unjust in the least is unjust in much;" "If thy brother trespass against thee, rebuke him, and if he repent, forgive him;" "There is nothing covered that shall not be revealed, nor hid, that shall not be made known;" "Whatsoever things are honest think of these things."

A Voice from Nebraska.

At the Grand Annual Communication of the Grand Lodge of Nebraska, June, 1863, the following, offered by Past Grand Master Robt. C. Jordan, was adopted:

Resolved, That this Grand Lodge, with much pleasure, reiterates the opinion expressed at the last annual Communication in favor of what is termed the "Webb Work," fully believing it to be the true and ancient Work practiced by the fraternity in America a century and more ago; and we earnestly request, and do hereby order, that every Lodge under the jurisdiction of this Grand Lodge which has not adopted the said Work be required to do so at their earliest convenience, not alone for its antiquity and beauty, but that strict uniformity in the Work of the several degrees may be one of the peculiarities of the Grand Lodge of Nebraska.

Masonic Events that Occurred in February.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1822, 3d—E. K. Kane.
1777, 12th—Henry Brush.
1732, 22d—Washington.
1780, 25th—John Snow.
1811, 1st—William N. Howe.
1812, 23d—John Beach.
1768, 5th—Napoleon.
1834, 13th—George H. Fleming.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1787, 6th—Prince of Wales.
1826, 6th—Benjamin Parke.
1778, 7th—Voltaire.
1809, 14th—John Snow.
1821, 5th—Levi Cook.
1856, 26th—D. H. Wheeler.

DEATHS OF WELL-KNOWN MASONS.

1834, 2d—Lorenzo Dow.
1828, 11th—DeWitt Clinton.
1818, 15th—Charles XIII of Sweden.
1857, 16th—E. K. Kane.
1842, 17th—Alexander V. Griswold.
1723 25th—Sir Christopher Wren.
1852, 3d—Edmund Dillahanty.
1860, 5th—Thomas U. Kinkead.
1860, 7th—Charles A. Ingersoll.
1839, 8th—Lawrence, Earl of Zetland.
1860, 17th—Rev. Moses Stone.
1861, 3d—Fountain Pearman.
1861, 4th—Rev. Guerdon Gates.
1809, 22d—Thomas Thompson.
1855, 23d—Eliezur Deming.

CORNER STONES PLANTED.

1728, 3d—Parliament House at Dublin, Ireland.
1850, 22d—Washington Monument at Richmond, Va.
1859, 10th—Masonic Hall at Savannah, Georgia.

EDIFICES, &C., MASONICALLY DEDICATED.

1847, 11th—Masonic Hall at Dublin, Ireland.
1859, 22d—Masonic Hall at Newark, N. J.
1812, 18th—Masonic Hall at Thetford, Vt.
1860, 22d—Statue of Jackson at Washington, D. C.
1859, 24th—Masonic Hall at Edinburgh, Scotland.

CASUALTIES.

1856, 20th—Woodlawn Masonic Institute at Camden, Ark., burnt.
1852, 28th—Masonic Hall at Providence, La., burnt.

MASONIC GRAND BODIES ORGANIZED.

1775, 6th—Grand Lodge of Brunswick.
1821, 7th—Grand Chapter of Maine.
1858, 13th—Grand Chapter of New Jersey, (re-established.)
1856, 16th—Grand Council of Louisiana, (Cryptic.)
1811, 19th—Grand Lodge of District of Columbia.
1788, 20th—Grand Council, Princes of Jerusalem.
1853, 23d—Grand Lodge of Minnesota.
1764, 27th—Grand Lodge of Italy.
1860, 15th—Grand Council of South Carolina, (Cryptic.)

MISCELLANEOUS.

1827, 3d—The Masonic Record commenced at Albany, N. Y.
1819, 4th—Honorarium to Salem Town, by the Grand Chapter of N. Y.
1827, 7th—The Masonic Intelligencer commenced at Batavia, N. Y.
1800, 11th—Obsequies of Washington by Grand Lodge of Massachusetts.
1851, 11th—Masonic Mission established at Panama.

1744, 12th—The Lodge called "Charles of the Three Crowned Pillars," established in Germany.

1812, 12th—Duke of Sussex installed D. G. Master of England.

1857, 12th—Union of Knights Templar in Pennsylvania.

1830, 16th—The Craftsman commenced at Rochester, N. Y.

1843, 18th—The Masonic Mirror commenced at Columbia, Tenn.

1813, 27th—Great Masonic Festival to the Earl of Moira at London.

1776, 20th—The Lodge called "American Union," established in the Revolutionary Army.

1849, 20th—Honorarium to Alfred Creigh, LL. D.

◆

TRIBUTE TO WOMAN.—A brother, whose admiration for the fair sex can not be concealed, sends us the following clipping, which he asks us to insert:

"Place her among flowers, foster her as a tender plant, and she is a thing of fancy, waywardness, and sometimes folly—annoyed by a dewdrop, fretted by the touch of a butterfly's wing, and ready to faint at the rustle of a beetle; the zephyrs are too rough, the showers too heavy, and she is overpowered by the perfume of a rosebud. But let real calamity come—rouse her affections—enkindle the fire of her heart, and mark her then; how her heart strengthens itself—how strong is her purpose. Place her in the heat of battle—give her a child, a bird—anything she loves or pities, to protect—and see her, as in a relative instance, raising her white arms as a shield, as her own blood crimsons her upturned forehead, praying for life to protect the helpless. Transplant her in the dark places of earth—awaken her energies to action, and her breath becomes a healing—her presence a blessing. She disputes, inch by inch, the stride of the stalking pestilence, when man, the strong and brave, shrinks away, pale and affrighted. Misfortune daunts her not; she wears away a life of silent endurance, and goes forward with less timidity than to her bridal. In prosperity she is a bud full of odors, waiting but for the winds of adversity to scatter them abroad—pure gold, valuable, but united in the furnace. In short, woman is a miracle—a mystery, the centre from which radiates the great charm of existence.

Personal.

We have lately found it necessary to use our columns to answer personal attacks. Our readers seem to understand the value of such attacks and do not often ask for a reply. When they do, we have only to give the names of those who originate the slanders, and they answer themselves.

But as "a lie well stuck to is as good as the truth," there are three subjects of accusation that have been repeated so often the last year by evil minded men, as to wear almost the shade of truth. They are these: *First,* That we (Brother Morris) are on trial before the Grand Lodge of Kentucky for some offence. This is entirely false, as any Brother who attends Grand Lodge will testify. No charges have ever been brought or suggested against us there that ever we heard of.

Second, That we were refused admittance into lodges in Memphis. This, like the other, is absolutely false. On the contrary, we were invited to and did deliver a course of lectures there at our last visit. We refer to any Brother in that city to corroborate our statement.

Third, That we have been "repudiated," "spurned," "scorned," etc., etc., by various Grand Lodges. Entirely false!

No charge or accusation against us have ever come to our ears, save those connected with *the Society of Conservators.* In common with that great and good Association, we are suffering from misrepresentations and their consequences. This we must bear the best way we can. It is but for a little while; the truth will soon appear and we shall all be vindicated together.

In conclusion, it is sufficient to say to our readers that the tirade of slanders and abuse which is poured out against us, has its origin in a certain New York writer, three times expelled from Masonry, who has so little of the Masonic character about him, that he cannot gain admission into a lodge in his own city. He invents the slanders; the "Review," "Magazine," and "Trowel" take them up, revamp and color them, and give them what circulation their columns admit. It is likely some persons are influenced thereby, but if Freemasonry is what it claims to be, it has spirit enough to vindicate its own, and we can patiently wait our turn.

The Thicket of Cedars.

My father was, in some respects, a singular man. His life was solitary. But few of our neighbors shared his acquaintance, and of those few I do not remember one to whom he ever spoke a word, save in the way of business. After the death of my mother, which occurred when I was about ten years of age, none of the neighbors came to our house upon a social errand, nor did he pay neighborly visits to any. He devoted himself chiefly to my education and amusement, and it was through his unwearied efforts that I acquired the variety of information that has served me a good purpose during my life, and supplied the place of talent and originality.

The period to which I allude was from 1828 to 1838, constituting what is called in Western New York, where I was born, the *Anti-Masonic Period*, so well remembered by those who took a position favorable or adverse to Masonry. I was too young then to observe much of what was passing, but not too young to see that my father was a devotee—ardent, so far as his nature would permit—of that mysterious Science, and that something of his reserved life and manner were connected with it. The walls of his chamber, which was also my own sleeping apartment, were covered with drawings and emblematical representations of a character which, young as I was, I connected with Freemasonry. Upon the shelves of his book-case were many volumes in English, French, and German, which bore impressions that I knew to be Masonic, and upon which I stared with open-eyed wonder, not daring so much as to take one in my hand, much less to peruse it. In a chest, whose lid and sides were covered with the same mysterious figures, my father had stored away a lot of gold and silver jewelry of Masonic patterns, the gleanings, as I since discover, of various Masonic bodies that were suppressed in the county in which we lived. I forgot to say that in the same book-case was a quantity of record books and ledgers that have since been returned to the Grand Lodge and Grand Chapter of the State, as the archives of the then defunct organizations, whose members were suffering storms of abuse at the hands of the anti-Masonic faction.

The nightly observation of these things gave an air of mystery even to the child I then was, and I remember with amusement, how I accustomed myself to put on such a look among my youthful companions, and to decline a participation in their sports as unbecoming one upon whom such a weight of dangerous secrets rested! Such strange beings are we, that to this day I feel my character essentially modeled and colored by the accidental circumstances to which I have alluded. It is not that I inherited my father's temperament; I was much more the child of my mother. But it was, that playing by day and sleeping by night amidst objects that I had invested with an impenetrable cloud of mystery, I borrowed a tone and figure from them of which I have never divested myself nor shall to my dying day.

At intervals my father had visitors, strangers to me and the vicinity in which we lived. These always came after dark and departed early in the morning. As they occupied my father's attention through the entire night, I was accustomed to be sent to the housekeeper's room, where I lay, often for hours, wondering what mighty secrets the party in my bedroom were discussing. One of these visitors I had reason to suppose was the unfortunate Eli Bruce. This I gather from the fact of my picking up a letter which was dropped at the gate upon the retiring of some one, and upon which was written in bold characters:—

ELI BRUCE, ESQ.,
Late Sheriff Ontario County,
LOCKPORT, NEW YORK.

When I took this to my father he cautioned me earnestly not to mention that name to any person, and this admonition impressed it more deeply upon my childish memory. Among other visitors I have recognized, since my own manhood, the faces of N. G. Chesebro, and others still living, whose names I do not think proper now to speak.

One day, the Sheriff of the County, with two of his deputies, called upon my father. He met them at the gate and a loud and stormy conference ensued. The old housekeeper and myself stood at the door trembling, for the Sheriff was armed with holster pistols and my father had drawn a stout white-oak club from the woodpile, declaring in threatening tones, "that if any man came inside his door without a regular warrant, he would brain him like a dog." And from what I knew of my parent's spirit and determination, I make no question but what he would have performed his threat. At any rate, the officer quailed under it, and gave up what had evidently been his purpose, viz: to search the house. The next morning my father went to the County town, remarking to us that he probably should be absent for a week, and commanding us on no account to admit any person inside the house during his absence. His words were, as I well recollect them: "Even if *the house catches fire*, let it burn, but don't open the doors to a visitor!" and I lay sleepless that night under the impression that the prohibition equally forbade *my going out* and that if the house was burned I must burn with it.

Before the end of the week he returned, wearing a triumphant air which gave me great pleasure, as proving that he had been successful in the business that took him away. I have since learned that he was tried during those days for participation after the act, in the abduction of William Morgan, but readily acquitted.

But the circumstance that gives name to the present article, "The Thicket of Cedars," is too curious to be forgotten. Our dwelling was in a kind of vale between two not very lofty hills, and on the top of the one south of us was a dense thicket of cedar trees, 15 or 20 feet in height. To that hill every afternoon, when the weather permitted, my father directed his steps, and there he remained alone for an hour. I had early been admonished not to follow him, nor ever to go to that place, and so thoroughly was the habit of obedience formed in me, that, until his death, I never set foot upon that hill! The day after his death, however, I went there alone. My father's feet had made a plain pathway through the dense undergrowth and upon the very top of the hill was a rustic seat arranged between three of the largest cedars growing in a triangular form. The trunks of these three trees had been carefully scraped until they were as smooth as sheets of paper, and upon them, regularly arranged and artistically drawn, were the emblems of Blue Lodge Masonry!

He Doeth all Things Well.

BY P. G. M. BENJ. B. FRENCH.

[Composed by him especially for the commemorative services of Y. P. Page, Grand Master of D. C., deceased.]

We praise Thee, gracious God,
We glorify Thy name;
Sore stricken by Thy rod,
We bow beneath the same;
For though Thy ways we cannot tell,
We know *Thou doeth all things well.*

The brother of our love,
So good, so true, so kind,
Has gone to realms above
Rest from our world to find;
He lives where saints and angels dwell,
Where seraph harps Thy glories swell.

Then while we mourn our loss,
We will our God adore;
'Tis but our earthly cross—
He has but gone before;
He wears the crown with those who dwell
With One *who doeth all things well.*

Again in realms above,
We shall our brother meet;
And hear Christ's words of love,
From off the Mercy Seat:
"Come all ye blest, forever dwell,
"With *Him who doeth all things well.*"

Then, mourners, cease to weep;
Brothers, repress the sigh—
Our dear one doth but sleep,
To wake again on high.
'Mid bliss and joy, tongue can not tell,
With God *who doeth all things well.*

The Editor's Letter to M. W. John N. McJilton,

GRAND MASTER OF MARYLAND.

Most Worshipful and Reverend Brother:—

Those of us who have accustomed ourselves to peruse the well-digested and elaborate record and comment upon Masonic events, contained in your annual Reports upon Foreign Correspondence to the Grand Lodge of Maryland, have awaited with great interest your Address as Grand Master, anticipating much thoughtful, fraternal counsel upon matters interesting to us all. As Chairman of a Committee upon Foreign Correspondence, few Masonic writers have exhibited such learning and research as yourself. You have taken your stand-point above the local jealousies and prejudices which, in Masonry as in the Church, sometimes disfigure history. Your writings will afford the historian rare materials for the elucidation of the true theory and practice of our Order in the present generation.

It was, therefore, reasonably anticipated that your writings as Grand Master would be even more elevated, more thoroughly digested, and fraught with the most solemn counsel to the Masonic brotherhood, in the crisis in which we, in common with all our fellow citizens, now stand.

Your Address to the Grand Lodge of Maryland, Aug. 17th, is now before us and has been read with close attention. Need I say it has produced a sensation of disappointment! Both in things said and things omitted, it stands altogether in unfavorable contrast with your previous efforts, as well as with the model effort we had anticipated from your pen.

If it is asked what business this is of mine, and why I am taking this public opportunity to comment upon your Address, I reply, you have used my name in your remarks, have misrepresented my acts—I doubt not, unintentionally—and placed me before the Masons of your State, in a position that I ought not to occupy.

It is not Masonic, M. W. Brother, publicly to impugn the actions of a Brother, without first warning him of his errors, warning him of the intended attack, and enquiring of him as to the truth of the conduct complained of. Yet in none of these things did you meet me; you have done me public injury; hence this reply.

Your Address is mainly devoted to a subject that is occupying the pens of a certain class of Masonic writers, viz.: the purposes and doings of the Association of Conservators. Of this Association you aver that I am Chief. You express in your Address an ardent desire to comprehend its designs, assumed in advance, however, to be evil and clandestine, and you call upon the Craft in Maryland to be vigilant in observing its operations. *Yet you have yourself made no effort to procure information upon the subject.* You knew where I lived; you and I, I think, were upon friendly terms; there was nothing in the origin and progress of the Conservators' movement but what you were heartily welcome to know, and nothing but what would have had your unqualified approval had you known it; you were aware that I have for years kept a standing notice in the "Voice of Masonry," freely offering information upon this subject to all correspondents; yet, I repeat, you made no effort to inform yourself upon Conservatism, but have condemned the aims, the labors, the characters of three thousand Masons, headed by such men as Philip C. Tucker and Charles Scott, untried and unheard! Was this Masonic and right? I trow not.

The perusal of your Address shows that you have read but one of the documents elicited in the discussions of the subject, and that was a "Discourse by James Fenton, at Detroit, Michigan, March, 1863;" from this you make copious extracts. Permit me to undeceive you as to the character of this production. Its author was *not* requested, as you suppose, to prepare and deliver that Address as "Grand Secretary." So far from that, he had no more authority to attach the title of "Grand Secretary of the Grand Lodge of Michigan" to his pamphlet than his position as "Clerk of the Detroit Water Works;" the latter corporation being as much responsible for his views as the former. In point of fact Mr. Fenton's course in this matter, as in some others, is repudiated by the brethren of Detroit, who are said in the pamphlet to have "requested the delivery of the Address," not one of whom voted for his re-election as Grand Secretary in January last.

You will say that this has nothing to do with the question of the Conservators' Association. It has, this far, that a fictitious value has been put, by you and others, upon Fenton's Address, the only evidence you have adduced against us, in the assumption of his title as "Grand Secretary." Without this assumption it is plain you would not have quoted him, for the thing itself is unworthy of notice. I do not blame you for the mistake. The pamphlet was sent to everybody who it was thought would read it, and sold in the lodges of Michigan *as an official document;* but the fiction has since been generally exposed.

Could you but know, Brother McJilton, the history of these attacks from the beginning—could you but know the tool employed, the plottings, the violations of brotherly faith, the assumptions, of which this affair of Fenton's is a specimen, and the perversions of Masonic covenants, to overthrow a harmless and innocent Society, and could you but see what is plain to those who have examined both sides of this question, that the entire purpose of this crusade against Conservatism is *the retention of a few men in office,* you would regret as much as we do that you have been drawn even seemingly, into the vortex. Review then, will you not, the entire subject by the lights acceptable to you, and do justice to those who have been injured by your remarks.

Upon the 19th page of your Address you invite the advocates of the Conservators' Association to enlighten the Freemasons of Maryland in regard to the designs of that Society, and the effect its labors are likely to produce. May I consider this invitation addressed to me as well as others? If, without assumption, it is proper for me to do so, I will accept the call, and although you had in your hands two of my productions upon this subject, when you penned your Address, yet as you do not quote from them I will repeat what was said there, and ask your impartial attention to it.

I. The object of establishing a Conservators' Association is to secure uniformity in work. Every Mason is promised Masonic uniformity at the time of his initiation; no Mason made in the last 46 years has realized that promise; all the efforts made by Grand Lodges in that direction have failed, and none of us are getting the Masonic benefits for which we were covenanted with heavy moral burdens; those of this generation are dying daily, and we feel disposed, some of us, to use our prerogative as *Free*masons and seek for it privately. There is the whole matter in a nutshell.

The various objections urged against us in your Address, are groundless as you will perceive by examining the following synopsis of our plans:—

II. The Conservators' Association was brought into existence by the joint wisdom and efforts of many of our oldest and most experienced Masons. I can, of course, only mention here the names of those who are dead. Amongst these I cite your neighbor and personal friend, Charles Gilman, from whom, in 1858, I procured much valued counsel and manuscripts; Wilkins Tannehill who, in Sept., 1851, favored me with his views upon the subject; Charles Scott, to whose genius the very inception of the plan is probably due; Philip C. Tucker, whose gigantic intellect and Masonic learning and experience made him the Ajax Teleman of the movement, and who, had he not been prematurely taken away, would have been now its leader; Melody of Missouri, and others resembling them, in virtue, knowledge, and honest love of Masonry. Is it to be credited that such men, either from recklessness, ignorance, or disrespect of lawful authority, would engage in an enterprise meriting the reproaches you have cast upon us?

III. The plan of the Conservators' Association has carried the approval of nearly every one to whom it has been presented. Leaving out of view those brethren, not numerous, who have declined to co-operate with us, for reasons not antagonistic to our views and aims, the number who have declined our invitation is but a handful, certainly less than a score. If it is suggested that that number now will be greatly increased, owing to the developments lately made, I reply, that is very likely. After the developments of Morgan and the persecution that followed, there were no new Masons made, worth naming, for fifteen years. Men will not become Masons, if it involves slander, opposition, and reproach, and the same causes will probably affect Conservatism, but no argument touching the propriety or lawfulness of our plan can be drawn from that.

Among the three thousand names upon our rolls may be found the light, wisdom, piety, honor, and experience of Freemasonry in a large measure. Had you, Brother McJilton, but enquired into the subject as they did, you, too, would have been a Conservator.

A writer of your acuteness and Masonic research will not ask, "Why then does the subject of Conservatism present so many objectionable features, in the pamphlet of Mr. Fenton?" No one knows better than yourself that there is no degree in Masonry or any other secret society, that will bear exposure at the hands of its opponents. The virgin's robe is not only her ornament but her protection; every system whose essence is secresy must be viewed and studied in the light of its own initiation, or it will appear in wrong colors. How, think you, Bro. McJilton, the degree of Knight Templar would appear under such attacks and "exposures," as those to which Conservatism has been subjected? or the degree of Select Master? or Royal Arch? or even Entered Apprentice? The statements of Mr. Fenton has the same relationship to Conservatism that those of Morgan do to Masonry; there is a modicum of truth in both, but it is so poisoned with the spirit of hatred and malice as to be utterly unreliable.

IV. The Society of Conservators was organized for only five years. Sharing in the objections against Modern Systems of Masonry, already too numerous, its authors wisely made its term of existence so brief as to remove any proper scruples under that head. Fortunate for Masonry had the authors of the other Modern Degrees and Systems done the same.

V. The Grand Master, Deputy Grand Master, and Grand Wardens in any jurisdiction, who become Conservators, are *ex officio* the heads of the Society there, and no person, without their consent, can exercise any authority whatever. How much of your Address is answered and refuted by this simple statement! Had you but applied for information before joining the ranks of our opponents, this single fact would have removed every serious objection that you have stated, and convinced you of the propriety of our course.

VI. Our plans involved the rehearsal of the Work every year, when permitted, before the various Grand Lodges. Our Work was no secret, nor the manner in which we received it, nor the evidences of its genuineness. We profess the ability to prove its genealogy, and only ask permission of the Grand Lodge to do so, feeling confident of securing their favorable consideration if they will but listen to our arguments.

VII. Selections of members have ever been made from among the faithful, zealous, and true members of the Order. In that respect our catalogue is unique; there is nothing like it in the history of Freemasonry. Would you but examine it, you would say with me that if the men who make up our three thousand members are not safe guides and counselors in Masonic things, we may despair of ever finding them this side of the Celestial Lodge above.

VIII. The Work adopted by the Conservators, so far from being, as you intimate, an invention of my own, was derived by us from Bro. Philip C. Tucker, and is that whose history is so elaborately given in his Addresses to the Grand Lodge of Vermont in 1859 and 1860. Almost every Grand Lodge reproduced that portion of his Addresses. *The Conservators' Work is the Work of Webb.* It is the only Work I have ever seen—and you know I am familiar with yours—that has a history or genealogy. Like yourself I have been a diligent student. I claim nothing further, and as such have examined every system of Work in use in the United States and the Canadas. They are all modern, save Webb's, (and that which is used in Pennsylvania,) and to be *modern* in Masonic rituals is to be *spurious*. Such, also, used to be your opinion.

IX. The remarks in your Address about "Blue books," which seem designed as a reproach to us, can not properly be answered in print. I refer you again to the two Addresses of Tucker. Are we not at liberty to provide ourselves with the auxiliaries which were authorized by Preston, Webb, Barney, Gilman, Tucker and the fathers? Why the only claim to Masonic information that Mr. Fenton, your Michigan authority, possesses is one of these "Blue books," as you term it, which he claims to have received from John Barney!

X. You intimate in your Address that Master Masons have no right to form Societies in Masonry from which other Master Masons are excluded. I have heard this remark from others, but no one has yet fortified the opinion with a reason. If not asking too much, I would enquire, Why not? The laws and landmarks of Masonry being silent upon the subject, and all Masons being essentially *Free* by birth, I would humbly express *my* opinion that *they have the right.* I know they have often exercised it. Else whence come Lodges of Mark Masters, Past Masters, Councils, etc., all of which were organized in the manner obnoxious to your rebuke?

Be that as it may, there is not a feature in the Conservative system for which its authors had not a direct and positive precedent in the history of Preston, Webb, and the other acknowledged lights in Masonry. You can not deny, I think, that whatever was lawful to them is equally so to us.

XI. In reply to your enquiry whether the benefits that have resulted from the establishment of the Conservators' Association, compensate for the evil feelings awakened in its discussion, I can only say that neither from God or man can the Conservators be held responsible for those consequences. Observing how much acrimony and bitterness have resulted from every Masonic discussion recorded in the last forty years, the authors of this movement wisely laid their plans in secresy and silence. The quarrel excited, is not our own but our opponents. When the coming historian unravels the tangled skein, and develops the motives, so low and mercenary, that originated these attacks, and compares the falsehoods and slanders of our assailants, with the dignity and reticence with which they have been met, the world will decide that Conservatism, whose very spirit is lawfulness and peace, can not be held responsible for a quarrel that has developed the worst passions of human nature.

We are working for the ages to come. What happens this year or these twenty years is of little moment in Masonry, only so far as it respects the permanent prosperity of the Order. If the great end of *Uniformity in Work* can be produced through our efforts, it will be a pleasure to us in old age to review the trials undergone in its pursuit. Freemasonry is worth nothing if it is not worth a sacrifice. For one I feel honored to be the object of such attacks as those to which I have referred, for I know that I am sustained by the body of intelligent and reflecting Masons. But I can not bear the thought that men, Bro. McJilton, like yourself, should join in these attacks, nor will they, if the truth is made known to them. From whom can we expect justice, if not from the ministers of Christ, Masons, and gentlemen? Nor can I rest easy under the thought that the Masons of Maryland should be taught by you to misunderstand my purposes in this matter. Masonry has been no golden mine to me. The respect of the good and true has been the principal reward of my labors. The generosity of your brethren in Maryland were too clearly indicated at my visit in 1858, and I earnestly ask, Bro. McJilton, that you, as their Grand Master, do justice to me and my colleagues in this matter. I am, with faithful regards, your Brother,

ROB MORRIS.

LAGRANGE, KY., February 1, 1864.

An Aristocratic Lodge.

The Westminster and Keystone Lodge, England, is truly an aristocratic body, using the word in no offensive sense. In 1859, the Earl of Carnarvan was the outgoing Master, Lord Skelmersdale was Junior Warden, Lord North Junior Deacon—for Senior Warden and for Treasurer there was a Member of Parliament, while among its Past Masters and Past Wardens, since 1835, it numbers Earl Lincoln, Earl Cowper, Viscounts Vaughn, Holmesdale, Howard, Valletort, Pevensby, and Powerscourt, Sir George Beaumont, Baronet; Sir John Harrington, Baronet; Sir Robert Jacob Buxton, Baronet; Sir Michael Hicks Beach, Baronet; many Members of Parliament, and other gentlemen distinguished in the pulpit and at the bar.

The Statue From the Block.

(We have nowhere seen so fine an illustration of the Masonic idea of making the *Perfect* from the *Rough Ashlar* as in the following lines, by Thomas Buchanan Reed, suggested by Steinhauser's group of Hero and Leander. Let no Mason say that his Brother is utterly perverted and hopeless of reformation, when such a statue can be worked from so rude a lump of stone.—Ed. Voice.)

Long had they dwelt within one breathless cell,
 Two souls, by some mad sycorax confined;
But oh, the unmeant mercy of that spell
 Which turned those arms to marble, while entwined
In all the passionate woe of tenderness,
 And to the unknown depths of earth consigned
These radiant forms of Beauty's rare excess,
This monument of Love's own loveliness!
Unchronicled, the centuries rolled on,
 And groves grew ancient on the prison hill;
And men forgot their parent tongues anon,
 And spoke a different language, as a rill
Wearing another channel from its source,
Makes a new song accordant to its course.
But suddenly the unexpectant sun
 Beheld the swarthy laborers employ
Upon that hill their rude exhuming art,
Like shadowy hopes at some dull, ancient heart,
 To free the spirit of long buried joy,
And now they grappled with the stubborn rocks,
 Breaking the antique seals which time had set
Upon the earth's deep treasury, that locks
 Within its inmost wards such marts as yet
The busy masons of the poet's brain
 Have builded not.—Anon the toiling ox
Dragged the white quarry to the peopled plain,
 And Beauty's soul lay sepulchred unknown!
The crowd discerned it not, till there came one
Who heard the passionate breathings in the stone,
The wordless music of Love's overflow;
Who heard and pitied, and, like Prospero,
Released the spirits from their living grave;
And when the breathless world beheld them—lo!
The soul of purity, around, above,
Hung in the tremulous air like heaven's own dove;
And fame pronounced the name of him who gave
 A marble immortality to Love!

The Grand Honors at the Grave.

BY ROB MORRIS.

Having been requested by several of the good fellows with whom we united in July, 1863, in paying the last honors of Masonry to Bro. Brigadier General Kirk, at Sterling, Illinois, to write out and publish our observations made at that time upon the *Public Grand Honors*, we have concluded to do so, not only to gratify the request of those who treated us so kindly upon that occasion, but to answer enquiries upon this subject which we receive from our correspondents by almost every mail.

At that part of the Funeral exercises where the Grand Honors are ordered, we addressed the audience—not the Freemasons—as follows:—

MY FRIENDS:—Many of the ceremonies of Freemasonry are of such a nature that they can only be performed within the tyled precincts of the lodge. Others of our ceremonies, though done in public, do not admit of explanation save to Freemasons. But there is a class of ceremonies, as ancient, curious, and important as any other, which is exhibited in public and has no meaning but what the world without is at liberty to understand. Of this class is the PUBLIC GRAND HONORS which I am about to explain to you.

The death of a Master Mason, a member of a regular lodge, invests him with new titles to fraternal respect. However inferior the position he had previously held amongst us, he now stands *superior to us all*, in name, in knowledge, and in honors. He has now advanced ONE DEGREE beyond us. He has attained to LIGHT ineffable to mortal eyes. All that to us is enwrapped in cloud, in mystery, and in emblems, is clear and plain to his eyes.

Therefore we take up the body of such a man tenderly and bear him with honors to the grave. Upon the bosom of Mother Earth we lay him, and ere her mantle of green turfs, mingled with tears and verdant sprigs, is closed around him, we give him salutations the most honorable and respectful known to our Order. These we call the PUBLIC GRAND HONORS.

The, Public Grand Honors are made by us with three movements of the arms. By the first, (*making it,*) we imply that the memory of our departed Brother is ever green and will survive the grave; that his virtuous deeds are indelibly inscribed upon our hearts; that we will faithfully imitate whatever was meritorious in him, and cast the veil of charity upon his shortcomings.

By the second, (*making it,*) we express our pious belief as Freemasons that the spirit of our departed Brother, released from its tenement of clay, has winged a happy flight to the presence of Him who will render to every man according to his works.

By the third, (*making it,*) we affirm that the will of God has been accomplished in this return of dust to dust; and that it is our bounden duty as Freemasons to submit, remembering that the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD! Amen! (*Response*, So mote it be!)

At the conclusion of these remarks we addressed the Brethren thus:—

Brethren: unite with me in giving the Public Grand Honors of Masonry as the last outward token of our respect to our departed Brother. As Masons, together.

◆

Shakespeare and Masonry.

The question, why was not this universal genius, this poet, wit, philosopher, metaphysician, and socialist, a Freemason, has its best solution, perhaps, in the condition of the Order during the days of Elizabeth. That virago, it is historically stated, was prejudiced against Masonry and made at least one attempt during her reign to suppress it. It was certainly under the disfavor of the court all her days, and that in a country like England, is equivalent to general unpopularity. The records do not show that either Bacon, Raleigh, Burleigh, Spencer, Shakespeare, or any other of the throng of wits and scholars of the Elizabethan Court was a Freemason.

Another reason applicable to Shakespeare was that he was a play-actor, a class of characters not sufficiently elevated in the Sixteenth and Seventeenth Centuries to associate with lords and gentlemen on such terms of familiarity as Masonry enjoins.

But although we have no evidence in cotemporaneous records, or in our own histories, of Shakespeare's being a Freemason, there are proofs that in his thoughts such a society of ours had been thoroughly conned over either as an existing fact or a great social necessity of the times. If one who is accustomed to peruse his writings—and what person claiming the title of an English scholar is not?—will but pencil the passages that bear out this observation, he will find his volume well annotated by the time he gets through it. The copy in our library stands as a witness to this.

Yet it will not suffice to say, because there are passages in our lectures taken from Shakespeare's writings, that Shakespeare was a Mason. Preston, to whom we are indebted for the most of our present lectures, borrowed from all sources of uncorrupted English, and amongst others from Shakespeare. In the monitorial illustrations of the third degree there is at least one passage literally copied from Shakespeare, and in the lecture of the second degree one or more.

In our tale, "The Lodge at Mystic," completed in the last volume of the VOICE, we gave a few pages of quotations from Shakespeare which serve to illustrate the thoughts above given. We might largely increase the list.

An English correspondent, writing us upon this subject, comments at considerable length upon this analogy, but he is probably not aware that the Blue Lodge lectures in use in the English lodges are not the same as ours. They are the "Henning Lectures," originated in 1813, described by Bro. E. D. Cooke, some years since, as "compound of Shakespeare, Milton, and Lord Byron!" Nothing can be proved by illustrations from Henning's lectures except the learning, ingenuity, and irreverence (to ancient Masonic traditions) of Henning himself.

To M. W. Bro. Rob Morris, LL. D.

IN MEMORY OF HIS PARTING WORDS: "GOD BLESS YOU, GOOD BYE."

BY BRO. WM. R. MERRIAM.

"God bless you, good bye," how it touches the heart;
How full of firm friendship when brothers must part!
In words comprehensive, in purpose how high
Was thy farewell at parting—"God bless you, good bye."

"God bless you, good bye," O how much does it add
To the good old "good bye" that's so *carelessly* said,
When uttered with prayer to the Master on high,
As thou didst, my brother—"God bless you, good bye."

O, often life's journey seems dreary and lone,
To the rich in his mansion—the king on his throne,
For lack of such friendship as wealth *can not* buy—
Such friendship as prompted "God bless you, good bye."

God bless you, dear brother, good bye till we meet;
God bless you at home, while the dear ones you greet;
God bless you forever! be this the reply
To your farewell at parting—"God bless you, good bye."

God bless thee, good bye; and when parting at last,
May we meet with the faithful, when death's gate is passed,
Where partings are over—renewing on high
The friendship that prompted "God bless you, good bye."

◆

The Number Seven.

Britton, in his Architectural Antiquities of Great Britain, has an account of the building of Eton College, in which we learn there were employed the first week *seven masons*, afterwards *thirty-five*, a multiple of seven. It is such analogies as these between operative and speculative Masonry that afford the historian much valued material to his hand.

◆

A PROPER DEVICE.—Bro. W. B. Langridge, of Muscatine, Iowa, has the following proper device, for his personal seal:—*device*, the Cockle Shell; inscription, "Domine dirige."

The Essenes in Their Relation to Masonry,

A new work, published by James Miller, New York, entitled, "Christ the Spirit," has been described to us by a learned correspondent as embracing many interesting thoughts applicable to Masonic study. We quote from his letter:

"Sections 13, 19, and 20 of part 1, are full of valuable matter. The writer says he is no Mason, but he has read Mackey and Oliver, and he makes more out of Masonry than I ever saw in it before. He argues that the Essenes were the early Christians; that the Gospels are their esoteric books; that the crucifixion was a mystical ceremony of initiation into their society, etc. He says: Among other instructions given the (Masonic) candidate is one to part with his life rather than his honor, and this is printed in italics. But by the word honor here, we must understand something infinitely more profound than can be seen in a fashionable meaning of the word. Now the unhappy event of the Temple, spoken of by Masonic lecturers, teaches, among other things, this very doctrine. Everything seen in a lodge is symbolic, says Dr. Oliver. What then is the symbolism of H. A. B. being put to death upon refusing to surrender his secret (the secret of Masonry) but this, that a true Mason must yield his life rather than violate his sense of duty. No doubt a Mason is under the heaviest obligations to keep his oath of secresy inviolate. But this is itself a symbolism which signifies that he is to maintain his fidelity, that is his HONOR. Fidelelity is the very secret of a true life which must on no account be surrendered to any person in the universe, and this is the doctrine of the Gospel: "If any man come to me" etc., Luke xiv, 26; the meaning of which is precisely the great lesson of Masonry, viz: that Duty (fidelity and righteousness) is more important than parents and friends, yea, even than (the natural) life itself."

But the wonderful part of this book—so our correspondent urges—is its beauty and truth. Neither you nor I have ever in any Masonic address encountered a thought equal to this author's in the correctness and elegance of his application of Duty. He states the doctrine of the crowning ceremony of all initiations; assumes that the Masonic is the same; takes the assertion of the Masonic writers that the Essenes were Freemasons, and deduces from that what I before said, that "baptism and the crucifixion were ceremonies and parables."

The Craft in Scotland.

St. John's Day, at Ayr, Scotland, was celebrated on the 28th Dec., (Monday,) by the members of the Lodges Nos. 124, 138, 165, and 204—deputations being present from Troon Navigation, conducted by the Right Worshipful Bro. John Imrie, Master; Kilmarnock St. Andrew, Deputy Master, Bro. Stewart; Irvine St. Andrew, Bro. Dr. Gray, R. W. M.; Maybole Royal Arch, Bro. Lambie, R. W. M.; besides which, the Grand and the Mother Lodges were represented by Bros. D. Murray Lyon, Grand Steward, and Walter Stewart; Saltcoats and Ardrossan Royal Arch, by Bro. John Robertson; and New Brunswick St. Andrew, by Bro. Captain Charles Brown. Deputations were exchanged between the several local lodges. In Ayr Kilwinning, the East at this their 98th anniversary, was held by the Rt. Wor. Bro. Robert Fergusson, grocer and wine merchant, Master; Bro. Wm. Martin, R. W. M., presided in the Operative (constituted in 1776); Bro. A. Watson, R. W. M., in the Royal Arch (1786); and Past Master Bro. Glass in the Ayr and Renfrew Militia St. Paul (1799). The members of the last mentioned lodge dined together in the Whip Inn previous to the evening meeting, the chair being occupied by Bro. Wm. Chambers, R. W. M. Bros. M'Millan of Maybole, Marr, Chambers, and Tait, were the leaders in the different orchestras; and in all of the lodges the greatest hilarity prevailed. The halls of the Operative and Arch were tastefully decorated. As shewing the estimation in which Freemasonry is held by the army it was stated by Bro. Sergeant Dinning, in replying for the "Military Brethren of Ayr Kilwinning," that on coming to their present station only some three or four of the non-commissioned officers of the 41st Regiment were Masons, but now twenty-three of their number had joined the Order, and he was glad to say that to the Lodge No. 124 could be traced the impetus given to the movement through which had been introduced into the Order so many of the non-commissioned officers of the Welch Regiment; and it was not unlikely that that gallant corps might ere long be enabled to form a regularly chartered lodge of their own.

The following list of officers of "Mother Kilwinning" Lodge, will be doubly interesting to our readers as showing the peculiar arrangement of office-bearers in that venerable lodge:—

Sir James Fergusson of Kilkerran, Bart., M. P., Rt. Wor. Gr. Master, and as such Provincial Grand Master of Ayrshire; Geo. Johnston, Redburn, Past Master; Hugh Conn, Adela Villa, Deputy Master; James Hendrie, Meadow Bank, Substitute Master; John Caruthers, Senior Warden; David Gemmel, Junior Warden; Lindsay Mackersy, W. S., Proxy Master—having as Wardens, James Ballantine, Grand Bard, and D. Murray Lyon, Gr.

Steward, Representatives in Gr. Lodge; John Whinton, Treasurer; Robert Wylie, Secretary; Rev. Dr. Campbell, Chaplain—having as Assistant Chaplains, Rev. D. V. Thomson, Rev. Geo. Corsan, Rev. Robert Murray; Wm. Kennedy and John Robertson, Stewards; James Salter and Robert Cunningham, Deacons; John Craig, I. G.; Thomas Young, Tyler.

The Editor's Reminiscences.

Bro. Jesse Edmonston of Hickman, Ky., was one of a class of Masons of whom I have many upon my books, (James Moore, Thomas Posey, J. M. Gilbert, John S. Perry, O. T. Blood, John Beach, *et id genus*,) men who love Masonry *for itself alone.* With them, its symbols imply something more than morality, equality, and rectitude of life; something of *a divine nature.* Old Bro. Edmonston, with seven others, (all dead now, I believe,) united with me in organizing *Hickman Chapter*, No. 49, in 1852. We used to begin work early after supper; have a lunch at midnight, (a box of sardines and a pound of crackers to the man,) and get through just before breakfast the next morning! We made a point to take two classes (6 in all,) through the Degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, in twelve hours. And this we did upon one at a time. We allowed no clubbing. Bro. E. agreed with me that as each candidate paid full price he was entitled to full work. So the degrees of Mark, Past, and Most Excellent were worked upon each one separately!

The veteran never got tired. His voice was as loud as mine (no dove's cooing, I assure you,) in all the Odes. Like myself, he took any part from A to Izzard, and shifted from one part to another, and filled any vacancy that occurred. I used to play Proteus with him, and it was hard to say who was the more expert in the *role.*

As we walked together to a funeral one day, he asked me to superintend his burial, whenever he should die, and I promised to do so. But I was in New York at the time, (1857,) and it was impossible for me to fulfill my promise. But I wrote in his memory the lines, since adopted as the Funeral Ode of a Knight Templar, commencing:—

"Precious in the sight of heaven," etc.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—1. A brother being initiated and passed in a lodge, can not take his third degree in any other lodge without securing the consent of the former to the transfer of jurisdiction.

2. No certificate of demit, diploma, etc., can be granted a Brother without the express order of the lodge. Such evidences are always supposed to refer to the lodge records for their authenticity.

—Your enquiries upon the subject of a "Supreme Grand Lodge of the United States," cover more ground than our space permits. In our "History of Freemasonry in Kentucky," published in 1859, we gave a general history of the efforts commenced as early as 1788, or thereabouts, to give George Washington the same controlling influence over Masonry that he had over the politics and army of the county, viz.: by making him "General Grand Master." As one incident in this history we quote the following from the proceedings of the Grand Lodge of Georgia, Dec. 28, 1789:

"*Resolved*, as the sense of this Grand Lodge, that there ought to be a federal or supreme grand lodge constituted, to have jurisdiction over the respective grand and other lodges throughout the continent; and that —— —— have authority to communicate with the grand lodges to the northward, to pledge the faith of this grand lodge in rupport of such an undertaking, and to assent to a Masonic convention for that purpose."

—The Masonic Hall at Gloucester, Massachusetts, was burned Feb. 18, 1864, in a terrible conflagration that destroyed nearly one hundred edifices. We sincerely sympathise with our correspondents and friends in that place.

—The lecture to which you allude was thus described:

On the Philosophy of Freemasonry.—KING SOLOMON'S TEMPLE; its purposes; materials; working up; cement; rubbish; gates; devices; honors; visitors; side chambers. Under this allegory the whole subject of Masonry may be succinctly conveyed, and the laws, customs, discipline, work, and responsibilities of the institution taught.

—The utter confusion into which this subject of the height of the pillars is cast, may be seen in the following lines, which we take from the "Maryland Ahiman Rezon," of 1797, in which their altitude is given as *twenty-five* cubits. The error, however, may be merely typographical:

He cast two fine pillars, would dazzle your sight,
Twenty-five cubits they being in height,
All Israel might see them as they went to church,
One stood on each side of King *Solomon's* Porch!

—We are favored with a photograph, which can do everything but speak, of our learned Brother, Alfred Creigh, LL. D., of Washington, Pa.

—Rev. Bro. J. W. Kynett of Tipton, Iowa, no ordinary man or Mason, thus writes us:

"The Webb Work is working like a charm in this State, so far as my knowledge extends. A great Masonic revival is going on around us, not only in receiving new material, but in the acquisition of the true Work. An old brother, 64 years of age, resident in an adjacent lodge, said to me recently that, old as he was, he was anxious as a boy to get the genuine Work, and was determined to learn it. The good time in Iowa has surely come, and we owe it, under the favor of God, to *you*."

—We learn from Bro. O. H. Aborn, Warsaw, Ind., that the lodge at that place is prospering finely. He adds that "he considers the VOICE one of the best Masonic works published. I promise to add as largely as possible to its circulation." Will not hundreds of old friends "go and do likewise?"

—Your quotations are apt. We may well say of one who in times past has sedulously served our Order without the hope of fee or reward, but now in his old age displays the worse side of human nature, that "the web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues." It may mournfully be asserted of such men that "they have lived too long.—Whom the gods love die young."

—Concerning this multiplicity of degrees that so clogs the Masonic Order in this country, Shakespeare affords us a good commentary in the words he puts in the mouth of Diana, where she says:

> "'Tis not the many oaths that make the truth;
> But the *plain single vow that is vowed true.*"

Would we could throw out every degree and fraction of a degree, save those of the Symbolical Rite.

—We learn from Bro. Capt. S. C. Hodgeman of Climax, Mich., that the Order is in a good condition there; they have a fine hall, nicely carpeted and well lighted, and Masonry is taking a good hold on the feelings of the community.

—Bro. John H. Showalters, of Fairmount, West Va., writes us: "We should be happy to see you once more among the hills of Western Virginia. Masonry is looking up again among us, and rapidly recovering from the shock it received at the breaking out of the war."

—Bro. Reuben Mickel, Montezuma, Iowa, writes: "We are prospering here Masonically, and wedded to the Webb Work."

—We dare not say to you that you have as good right to *strike* a Mason as he has to *lie* about you; but we do say that at the tribunal of justice, either Divine or Masonic, *your* sin is no greater than *his*.

—It *does* appear strange that such a journal as the ——— can exercise any influence in our fraternity. The most superficial reader of it, if a Freemason, can understand that its editor is monthly violating the most solemn covenants of the Order in his slanderous attacks upon us. How then, can such a man be believed at all? how allow any weight to what he says? Deliberately perjuring himself in every issue, he has no reason to claim attention and respect from the hands of Masons, than the vilest traducer of Masonry in the days of Southwick and Allyn. We wonder if he ever thinks of the figure he will cut in the history of Freemasonry, when his filthy slanders shall be examined by the impartial historian.

—That venerable "Master in Israel," Jonathan Ames of Bridgewater, Mass., writes us: "We have a large and respectable lodge here, numbering 80 or 90 members. I attended a meeting recently, and counted sixty brethren in the hall at once. Masonry in this section is in a flourishing condition."

—We have the photograph of Bro. A. H. Doris, of Bordley, Ky., a good picture of a good fellow.

—We do not deny that even such a man as ——— may publish the truth sometimes, but we do say that no person who desires to learn the truth would go to ——— or to his publications to procure it. Would you? Answer for yourself; if you desired to ascertain the truth concerning any Mason or Masonic opinion, would you procure a copy of the ——— with a view to search for it? Certainly you would not.

—The whole question, as connected with the Conservators' movement, has resolved itself into this: Shall there be a system of Masonry, good and current everywhere, or shall each Grand Lodge inculcate a different work? Our opponents take the latter position; the Conservators take the former. Our opponents contend that each Grand Lodge has supreme control over the Landmarks; we believe, on the contrary, that it is not in the power of any man, or body of men, to make innovations in the body of Masonry. Our opponents argue that no Mason has a right to learn any Masonic Work, save that which is approved by the Grand Lodge; we claim that *we are free to learn anything we please*, and when we have acquired what we believe *to be the* genuine work, we have an undoubted right to exercise our influence in the Grand Lodge to have it adopted. We, however, agree with our opponents that we *must not teach anything in our Lodges* which is contrary to the expressed will of the Grand Lodge, and this rule we carefully observe.

—You ask what analogy there is between the plan pursued by the Conservators and that which originated with William Preston? We reply that those who fathered the former endeavored to model the whole undertaking upon what is recorded of the doings of the latter. If in any respect they failed, it is because so much is left by Preston and his cotemporaries *unsaid.* The analogy between the history of Conservatism here and that of the persecutions of Preston in England is very close, even to their origin among Grand Secretaries. One advantage, Preston had in his generation, *there was no subsidized, pseudo-Masonic press to worry and devour him.* Lucky fellow!

—We are favored with gifts as follows:

Bro. A. J. Wheeler, Memphis, Tenn., Proceedings and Ceremonials had in memory of Hon. Charles Scott, by the Masonic Bodies of Memphis, in a Lodge of Sorrow, June 16, 1861. This contains an excellent photograph of the lamented Scott.

M. W. Bro. D. H. Wheeler, Grand Master, Proceedings of Grand Lodge of Nebraska, June, 1863.

We are constrained to admire a seal which we see on an envelope of Bro. S. C. Hodgeman's (Monroe, Mich.). It was *the* five-point star with "S. C. H.," in the centre, and the initials, "F. A. T. A. L.," in the points of the star.

—A Brother, whose position is sufficiently elevated to enable him to see what is passing, writes concerning the Conservator Movement thus:

"The success of the present movement for a world-wide UNIFORMITY OF WORK, is not to be measured merely by reference to the number of Conservators; although we now count upon our lists nearly 3,000. But the hearts of *the Craft at large* are with us, and although in some States they are restrained by the action of their rulers—whose functions seem to consist rather in *stopping light* than *disseminating it*—they extend to us everywhere their warmest wishes for our success. We see this in a thousand manifestations of their interest; and the effect of it in Grand Lodges is fast developing itself. In those very States where the greatest opposition has been aroused, the fire that will burn up all innovations is kindled the most fiercely, and we have but to work perseveringly and wait patiently, to receive such a victory as we can scarcely measure."

—The comparison of *Masonry* to a *blanket* admits of a *good* as well as *bad* reference. It resembles it in this, that as a blanket has no warmth of itself, but confines and secures the animal warmth, rendering it available to resist the cold, so Masonry has no saving or moral power of itself. It will not render an evil man good any more than a blanket will warm a corpse. But it will render the good that is in a man available to use.

—No, dear friend, do not despair. Our cause is as holy and just as ever. The Saviour of men was as great when pursued by the shrieking rabble as when he came into Jerusalem worshiped with palm branches. The cause for which we labor is as sacred as though every one approved it. Finish your work hopeful that a blessing will yet rest upon it. To our mind it gains value and merit, from the very persecution it is meeting. Finish your work.

Finish thy work; the time is short,
The sun is in the west,
The night is coming down; till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest for ever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Maker's voice,
"Well done, well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

—The Corner-stone of the "Morgan Hospital" for the education of 100 boys, at Dundee, Scotland, was laid July 30, 1863. The Prov. Gr. Master of Forfarshire, the Earl of Dalhousie, presided, 500 brethren, representing 20 lodges, taking part in the proceedings.

—There are many instances among the craft in Europe, of lodges adopting colors to suit their own taste, so that the epithet, "blue lodges," but imperfectly applies to them. In this country there are but few deviations of this kind, from general usage, and three of them are found in the city of New York, where *Holland Lodge, No.* 8, sports the *yellow*, from its Dutch origin; *Independent Royal Arch, No.* 2, the *scarlet*, from its name; and *St. John's Lodge, No.* 1, the *gold*, from its priority in age.

—The proper expression is, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." But you say your Lecturer has told you there is no such expression in the Bible as, "Ask and ye shall receive," but that the expression is, "Ask and it shall be given you." In reply we say your Lecturer neither knows his Bible nor the use of a Concordance to trace up passages in it. In the Gospel of John, 15th Chapter, 24th verse, you will see the expression exactly as we gave it, viz: "Ask and ye shall receive." Try your Lecturer on that and see whether he will charge the "Conservators" with altering the sacred text!

A Blood-Stained Parchment.—Lying before us the charter of what was once "Haymarket Lodge, No. 67," since changed by the Grand Lodge to "Centreville Lodge," located at Haymarket, Prince William Co., Va. It is under the seal of the Grand Lodge of Virginia, is signed by A. E. McRae, Grand Master, and attested by W. H. Fitzwhylsonn, Grand Secretary, bears date the 15th Dec., 1802, at the city of Richmond, and is written on heavy parchment. It was picked up on the recent retreat of Meade's army to the Potomac by a lieutenant of the 60th New York Volunteers, and sent to Bro. Dr. McDermott, of Wyoming Lodge, Westchester county. It is very much stained with blood, no doubt that of its custodian. It will be safely kept by Dr. McDermott until some person authorized to receive it on behalf of Centreville Lodge shall present himself for that purpose. Any application for it may be sent to us for Bro. McDermott.—*N. Y. Dispatch.*

—We have no better reply to your query, "Could not these things be improved?" than the words of Solomon himself:

"My Son, forget not my law, and let thy heart keep my commandments, and remove not the ANCIENT LANDMARKS, which thy fathers have set up."

—The following though not all of them as they stand, strictly Landmarks, are sound usages in the American Lodges:

Belief in the "Supreme Being, the Great Architect of the Universe," who will punish vice and reward virtue, is an indispensable pre-requisite to admission to Masonry.

Obedience to Masonic Law and authority, being voluntarily assumed, is perpetually binding.

The rites and ceremonies, including the *unwritten* work of the true system of the Ancient York Rite, are immutable, and no man or body of men, have the power to make innovations therein.

Men made Masons, must be of lawful age, free-born, of good report, hale and sound, not deformed or dismembered.

The ballot for candidates or for membership is strictly and inviolably secret.

Initiation makes a man a Mason; but he must receive the Master Mason's Degree, and sign the By-Laws, before he becomes a member of any Lodge.

No appeal to the Lodge can be taken from the decision of the Master, or the Wardens occupying the Chair in his absence.

Every Mason must be tried by his peers, hence the Master can not be tried by his Lodge.

No person who has been rejected or refused admission to Masonry, shall be initiated by any Lodge within six months after such rejection or refusal, nor without the written consent of the Lodge in which he was rejected.

No resident of any town, village, or city, where there is a Lodge can claim a right to be admitted as a visitor more than twice, unless he is a member of a subordinate Lodge.

—The rule of your lodge which you send us is a practical and good one, and we commend it to all lodges, viz:

When a brother is reported sick, it shall be the duty of the W. M. and Wardens to wait upon him immediately, and they shal render him such aid as his circumstances may require, and it shall be the duty of the W. M. to draw his warrant upon the Treasurer, for such a sum as he may deem necessary for the comfort of the brother until the next Lodge night; provided, however, he shall not be allowed to draw for an amount exceeding ten dollars.

—His article upon "Conservators" is based, as such vituperative articles usually are, upon certain expressions divorced from their context and interpreted in the least favorable sense of which they admit. It is impossible to write an article that under such treatment can not be made a sword, in the hands of an enemy, to wound the writer. But there is no more of the spirit of a Mason in such attacks that there is in the logic with which Satan justifies his rebellion against the Almighty. And when the historian of our Order reviews these things, he will cast them out as utterly contemptible and unworthy of preservation.

—The question how far Freemasonry may be styled a system of religion, is ably debated by Dr. Oliver in his "Revelations of a Square." He puts in the mouth of one of his characters (Dr. Dodd) the assertion that at the time named in the book (1771), "there were not a dozen Jewish Masons in England, and at the revival in 1717 there was not one in all the world." He adds, "the Jews never practised Masonry themselves or encouraged it in others." Bro. Duckerley is then described as expressing his concurrence in the sentiments of Dr. Dodd, and says, "Amongst the many hundreds of Christian lodges which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish lodge in existence." We give these expressions as we find them, not vouching for their correctness. Should they meet the eye of any Jewish brother we should be glad to know how nearly they come to the truth.

—We heartily endorse the sentiments expressed by Bro. R. S. Spofford, Jr., at Newburyport, Mass., recently, respecting the admission of ladies to witness our Installation Ceremonies, and all other Masonic rites which are not properly esoteric. Bro. Spofford says:

> That with which I am especially well pleased to-night, that which is most honorable to our Consistory and to us all, is the fact that on this occasion, when we are met to celebrate its inauguration ceremonies, we have not selfishly excluded those who, not of us as members of our Brotherhood, which, as you know, Illustrious Commander, could not well be, are yet with us in their sympathies and affection — mothers, wives, sisters, sweethearts, all; but that we have invited them hither not merely for their

own enjoyment, but to contribute of their charms and graces to intensify and to refine our own. He is a recreant Mason and a miserable man who does not delight in this. Especially did it become us at this time to fling open wide our doors, and to bid them come—from where, with contriving heads and hands, by night and day, so long and well, they have been toiling at their various tasks to alleviate the sufferings and sorrows of cruel war; come, as it were, in the transfiguring light of their charitable deeds, angels of goodness and mercy, from battle-fields, camp and hospital, to celebrate with us the festal rites of an order of which charity and brotherly love are the corner stones.

—It is not unusual for lodges to express their sympathy for their members in domestic afflictions, the loss of property, personal sickness, and the like. A lodge recently adopted the following which speaks for itself, under this head:

Whereas, it has pleased the Almighty Ruler of the Universe to lay the weighty hand of affiiction on the households of our worthy brothers ——— and ———, by removing from the light of their abodes those very dear to their hearts, the partners of their joys and sorrows, thereby leaving their homes desolate, and their hearts a barren waste,

Resolved, That in this dispensation of Divine Providence we recognize another admonition of the 'universal dominion of Death,' and that in the deaths of Mrs. —— and Mrs. —— we are forcibly reminded that "neither the charms of beauty nor the innocence of youth can propitiate his purpose."

Resolved, That in this, their hour of deep sorrow, we, the members of —— Lodge, ———, sincerely sympathize with our bereaved brothers Timothy —— and James ——, and affectionately direct them to Him, for consolation, who "doeth all things well," and who "chasteneth those whom He loveth."

—A public Installation of the brethren at Kingston Mines, Illinois, was had on Christmas Day last, with an address from Bro. Chapin, and a banquet. The lodge there is prospering.

—It is the African traveler, Livingston, who says: "the account of the emotions felt as my discovery might subject me to the charge of enthusiasm, a charge which I wished I deserved, as nothing good or great had ever been accomplished in the world without it."

—We find in the "Song Messenger" of Nov., 1863, our song, "Leaning towards each other," set to appropriate music by Geo.

F. Root. The periodical alluded to is published at Chicago, Illinois, monthly, at .60 cts. per annum. Each issue contains from four to six good pieces of music, besides much musical reading, amusing and instructive. Messrs. Root & Cady likewise publish our Level and Square, set to a fine melody, by Mr. Cady.

—We have received from Bro. B. B. French, Washington, D. C., copies of his eulogy on Y. P. Page, Grand Master of D. C., deceased. This eulogy was pronounced at Washington, D. C., Oct. 31, 1863. It contains many passages of extreme beauty, some of which we have extracted for the pleasure of our readers.

—The emblem of a mason plumbing a wall, with a bucket full of mortar and trowel sticking in it, may be found on the $2 note of "The Adrian Insurance Company," at Adrian, Michigan. We are surprised it is not more frequently used.

—The old term, "oblong square," has by no means passed into disuse. Livingston, in his travels and researches in South Africa, page 82, uses it. He says of the pitfalls, "the mouth is an oblong square."

—The sale of the *Miniature Monitor* has been rapid beyond all precedent in that line of publications. And what is better, every purchaser is satisfied with it. It has all that is wanted in a Blue-lodge Monitor, including the Installation Service and Funeral Service. The type is large enough to be read even by the light of the poor "mutton tallow" candles so often found in country lodge rooms. The book is not too large for the pocket, in which respect it is perfectly adapted to burial services, etc. The price withal, is but 50 cents, which brings it within every brother's "cable tow" of financial ability. If any member of your lodge has not seen it, show him one, and *there is another copy sold.*

—The only book of Masonic Music now published in this country that possesses any intrinsic value, is Bro. Geo. W. Chase's "Masonic Harp," for which address Macoy & Sickels, 430 Broome st., New York. By the way, that firm has issued a full and comprehensive catalogue of their productions, which they will forward by mail to all enquirers.

—The funeral of Brother the King Kammehameha IV, of the Sandwich Islands, took place according to the Masonic forms, Feb. 3d last. The deceased monarch was a true and generous Mason, and will long be remembered by the fraternity in his own jurisdiction.

—Those who wish music arranged in the most approved style will do well to write to Brother Professor Henry Tucker, care of William A. Pond & Co., New York. Bro. Tucker is author of many popular songs, among which "When this cruel war is over," is known to every one. He is our personal friend, and we shall be glad that our friends befriend him.

—Those who desire a good Boston paper, weekly, can not find anything so good in all respects as the *Sunday Herald*. Besides many other attractions it has a good Masonic department. Send for a copy and you will say so.

—We have to thank the following brethren for permission to add their photographs to our collection: Bros. Maj. Gen. W. S. Sutton, of Mass., and James R. Eaton, N. Y.

—A great many documents reach us from anonymous sources. Will the donors kindly place their names on the fly-leaf so that we can identify them.

—The brethren at Toledo, Ohio, have got up an elegant and appropriate annual Register of the meetings of all the Masonic bodies in that thriving city.

—The death of an old friend and brother, Judge H. W. Moulder, of Mississippi County, Missouri, causes us a severe shock. He was murdered by guerillas at his own generous hearth-stone. Peace to his memory. Our sympathy is with the kind sister who survives him.

—Eight reasons may be offered—perhaps more—for the deference paid to Scripture by conscientious Masons, viz: 1. Masonic traditions are based upon it. 2. Our profession of trust in God is based upon it. 3. Our means of recognition are of it. 4. Our prayers are of it. 5. It is our first Great Light. 6. It is the centre of our gatherings and our circuits. 7. It is the most prominent object in our public displays. 8. It is the covenanted guide of our Master of the Lodge.

—We thoroughly endorse the following views from the *Sunday Dispatch.* They harmonize with every expression of advice we have given since the war broke out:

U. S. NAVY YARD, PENSACOLA, FLA., Dec. 10, 1863.

R. W. BRO. R. D. HOLMES, New York:—Can you inform me if there is any way (legitimate, of course,) by which a Masonic lodge can be opened for work in this place, the charter of the old lodge being in the hands of the Grand Lodge at Tallahassee, and, of course, out of our lines. Some say it can be done by a dispensation from the nearest State; others, that such a lodge would be ignored by the Grand Lodge on the settlement of the present difficulty. Please give this some attention, and address M.

Apply to those States that grant dispensations for Military lodges, viz: Indiana, Illinois, and perhaps others, and open one for temporary purposes, or until the war is over. This is the only way, at present, that the matter can properly be accomplished. It is bad policy just now, to open permanent lodges in those portions of the seceded States held simply by military authority; even if it could be done. As Masons, we should do everything conciliatory, but nothing would exasperate our Florida brethren, for instance, so effectually as to ignore the existence of the Grand Lodge of that State, especially as we learn that that body has lately issued a circular to its subordinates directing them to extend Masonic aid and courtesy to Union prisoners.

HONORARIUM TO BRO. M. FURNELL, IRELAND.—In the London *Freemasons' Magazine* of Dec. 12, is an interesting account of the presentation of an honorarium by the brethren of Limerick, Ireland, to R. W. Bro. M. Furnell, favorably known in this country, and for twenty years Master of Eden Lodge at that place. The address and reply are given. In the reply the aged and infirm Father thus admonishes his old friends: "Never cease to persevere in your benign profession. Let your temple be ever famed for your enduring good will and reciprocal attachment, fidelity and support, but never for one moment desecrated by schism and contention."

Bro. Furnell then presented a beautiful maul of solid silver, with which, as he said, he "had governed Eden Lodge for twenty years with love and regard truly reciprocal."

DEATHS.

The Death of Brother Salem Town.—The death of this venerable Father in Masonry, sunders another of the ties connecting the present generation with the last. Brother Town had been *more than sixty years* a Freemason! In our next we will give a more elaborate article "In Memoriam" of one whose name will be honored in the Masonic Order so long as its ceremonies shall inspire, and its emblems teach virtue to men.

Floyd.—Bro. Abner Floyd, of Annapolis, Ind., died March 5, 1863.

Haddock.—Bro. Tavner Haddock, of Carrollton, Illinois, died recently.

Douglas.—Bro. Rob Douglas, of Duck Creek, Ind., died May 24, 1863. A very large concourse of the Brethren and mourning friends accompanied his remains to the tomb.

Trow.—Bro. Bartholomew Trow, of Bridgewater, Mass., died Feb., 1863, aged 82 years. He had been a member of the Lodge at that place for more than 50 years.

Drake.—Bro. Simon T. Drake, of Rising Star Lodge, Stoughton, Mass., died March 1, 1863, aged 63 years.

Wilcox.—Bro. Alonzo S. Wilcox, of Cedar Lodge, No. 160, Indiana, died April, 1863, aged 49 years. We learn from Bro. J. C. Voyles that his end was peace. He was buried by his Brethren in the presence of a crowd of spectators.

Crossman.—Bro. Oscar J. Crossman, of Worth Lodge, No. 210, New York, died April, 1863.

Dowdell.—Bro. Wm. B. Dowdell, of Excelsior Lodge, No. 195, N. Y., died June, 1863.

Dates.—Bro. Wm. H. Dates, of Carltersville, Cal., was ruthlessly murdered by an Indian, in his mountain home, Jan., 1863. The Brethren gave to his mangled remains the last honors of Masonry. The murderer, after a three weeks' chase, and savage resistance, met his just fate.

Holdridge.—Bro. Geo. W. Holdridge, M. D., of Dixon, Ills., died May 14, 1863. An energetic and useful Mason, loved the Order, and was ever ready to build up and strengthen its walls. His friend, Bro. James A. Hawley, says of him: "He was one of the pillars of our Lodge, and was respected and loved by all who knew him. He was a constant attendant upon our meetings."

Rowley.—Bro. Austin A. Rowley, of Charter Oak Lodge, No. 249, N. Y., died June 9, 1863.

Parrott.—Bro. G. W. Parrott, of Danceyville, Tenn., died Nov. 10, 1861.

ROCKTON LODGE, No. 74, A. F. & A. M.,
Rockton, *Feb. 26th, A. L.*, 5864.

At an adjourned meeting of said Lodge, held on the day and at the place above stated, Brethren Marson, Manning and Whitney, the Committee appointed at a special meeting held on the 24th day of February, inst., reported the following preamble and resolutions which, on motion, was unanimously adopted, to-wit:—

Whereas, this Lodge has received intelligence of the death of Bro. H. W. Richardson, who departed this life on the 20th day of February, inst., thereby sundering the earthly tie that bound us together, man to man and brother to brother,

Therefore, as an expression of our regard for our departed Brother, and in token of our regret for his loss to us, both as a man and a Mason, *Resolved*, That in the death of Brother Richardson the community has lost an active and faithful business man, his large circle of friends an intelligent and genial companion, his young wife a devoted husband, his aged mother a noble hearted and generous son, and the Masonic fraternity a true Mason.

Resolved, That the members of this Lodge do tender to the widow and other relatives of our deceased Brother, their heartfelt sympathies in their bereavement.

Resolved, That as a testimony of our esteem and regard for the memory of our Brother, the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That the foregoing preamble and resolutions be signed by the proper officers and recorded; and that copies thereof be transmitted to the widow and mother of the deceased, and that the Secretary of this Lodge forward copies of the same to the *Beloit Journal*, *Chicago Daily Tribune*, and the Voice of Masonry, for publication.

W. R. WELD, *W. M.*

Attest, G. S. Loomis, *Sec'y.*

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, wherever he may be, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren; remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c. The office of Bro. Rob Morris has been permanently established at New York.

THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] MARCH, 1864. [No. 3.

The Pillars of the Porch.

So much use is made of the PILLARS OF THE PORCH in the symbolisms of the Fellow Crafts' clique that every Mason is interested in a clearer understanding of their appearance, dimensions and purpose, than has been given by any of the Masonic writers. We are altogether dissatisfied with the views of Oliver and Mackay under this head. We think they have to some extent mistaken the *purposes*, consequently the *appearance* of those striking objects as the following remarks will show.

And first let us enquire *where were the pillars placed?*

In 1st Kings, 6th chapter, we find this:

The porch before the temple of the house, twenty cubits was the length thereof according to the breadth of the house, and ten cubits was the breadth (depth ?) thereof before the house.

Giving this in round numbers, estimating the cubit at 18 inches, the porch was 15 feet by 30 in dimensions. But the height is overlooked by the writer of the book of Kings, for in 2d Chronicles, 3d chapter, the measurements read thus:

The porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, (the books agree in this,) and the height was *an hundred and twenty*.

Here, then, are the true measurements of the porch: *breadth*, corresponding with the front of the house itself, 30 feet, *depth*, 15 feet, *height*, 180 feet. The whole was overlaid within with pure gold. As the porch is known to have been on the east side of the temple, upon the declivity of the deep valley of Kedron, separating Mount Moriah from the Mount of Olives, it is easy to conceive what a commanding view must have been had from its top, looking westward over the Mediterranean Sea, northward to Herman and Lebanon, southward over Bethlehem, Judah, to the great deserts, eastward across the valley of Jordan to the mountains of Moab. This lofty tower, for such in reality was this "Porch," formed also the most conspicuous object in approaching Jerusalem from any direction. Altogether it was the *attractive portion* of King Solomon's temple, and the Pillars which were set up before it must have been worthy of their lofty and commanding neighbor. Let us see now, how the sacred historian describes them:

> Two pillars of brass of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. And he set up the pillars in the Porch of the Temple; and he set up the right pillar and he called the name thereof *Jachin;* and he set up the left pillar and called the name thereof *Boaz.*—1 *Kings*, *7th chap.*

The writer of the Book of Jeremiah, 52d chapter, seems to confirm these measurements, for he says:

> The height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. * * The second pillar also was like unto this.

But now, let us apply ourselves again to the other authority, the Book of Chronicles, 3d chapter:

> He made before the house two pillars of thirty and five cubits high * * * and he reared up the pillars before the temple, one on the right hand and the other on the left; and called the name of that on the right hand *Jachin*, and the name of that on the left *Boaz.*

Here is a discrepancy indeed! One gives a height of 27 feet, the other of 51 feet! Which is correct? We contend *the latter* and for the following reasons:

1st. *Architectural proportion demands it.* The circumference being 12 cubits, or 18 feet, we know that the diameter was 6 feet. Now give to any artist, even the commonest carpenter or turner, a diameter of *six*, and ask him what is the least dimension in *height* that would satisfy the eye, in a column in front of an edifice, or as a pillar standing by itself. The reply would *not be less than forty-two*, and ranging from that number to *sixty*. But according to the "18 cubits height" theory, the height was 27 feet and the diameter 6 feet, that is, it was nearly one-fourth as thick as it was high! Can any one credit such a monstrous anomaly in architecture? It is in vain that reference is had to the Egyptian models of the age. The builders of the temple were Phenicians, not Egyptians, and the long ranges of columns still standing in "Tadmor of the Wilderness," built by the same men, by command of King Solomon, are all proportioned as we have suggested above, viz., the height is to the diameter as 8, 9, 10, or even 12.

The Egyptian theory fails in another light: the columns at the entrance of temples in Egypt, are not the squabby figures Dr. Mackay describes, but *tall obelisks*, splendidly proportioned, and gratifying to the eye. The figures of Jachin and Boaz, drawn to illustrate the "4 by 18 cubits" theory, resemble nothing so much as toad-stools, whose thickness is one-fourth their height!

2d. *Their position demands it.* They stood on the east side, "before the Porch," a tower of 180 feet in height, upon the edge of a declivity, and it was necessary that there should be some just proportion between the Pillars and the Porch. A height of 51 feet—the chapiters being added would give a height of about 60 feet—would afford that proportion, viz., one-half the height of the tower. Pillars of such dimensions would be worthy of their place and when adorned with the profuse symbolisms to which both the sacred historians allude, would afford objects gratifying to the eye and the mind.

3d. *The text demands it.* There are two references, and we may choose which best gratifies the scientific taste. King Solomon's exquisite perception of natural beauty, is evidenced in all his writings, and it does violence to his character to suppose he would make objects so conspicuous as those Pillars, so important both in the historical and masonic sense, without considering the pleasure which a just proportion would give to the eye of the beholder. In studying sacred Writ, discrepancies are harmonized by referring to the scope of the subject, and we have the right in the present instance to bring in the well-known laws of proportion to settle a long-mooted qusetion.

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Dimit versus Demit.

Various attempts have been made, mostly under the auspices of Brother Mackay, to modernize the spelling of such old Masonic words as "tyler," "demit," and the like, but with indifferent success. The disposition to retain old expressions in antiquated forms is as Masonic as any other. The authorities for the use of the word "demit," are not, however, all ancient. Carlyle, the historian whose knowledge of the English tongue is equal to the best, says in his latest work, (Frederick the Great, vol. 3, p. 587):

"Pollnitz persisting formally demanding leave to *demit* and lay down, etc., etc.," using the identical spelling so frequently found in Masonic documents. We shall continue to use it until we have more conclusive reasons for the change.

To prove that this use of the word is not accidental with Carlyle, we quote from the same volume, page 21, the following passage: "Formey, a facile and learned but rather vapid gentleman, *demitted* or was dismissed, etc."

◆

Proxy.

1. No officer can be installed by proxy.
2. A member of Grand Lodge may be represented by proxy.
3. No candidate can be initiated by proxy.
4. A petition for degrees or membership can not be signed by proxy.
5. A member of a Committee can not report by proxy.
6. A member of the lodge can not vote by proxy.
7. No obligation or covenant in Masonry can be taken by proxy.
8. A member filling the place of an officer, *pro tem.*, by appointment of the Master, is not a proxy, but for the time being, the acting officer.

Masonic Events that Occurred in March.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1769, 2d—DeWitt Clinton.
1774, 4th—Joseph H. Daviess.
1779, 5th—Salem Town.
1767, 15th—Andrew Jackson.
1788, 19th—N. G. Chesebro.
1797, 21st—Daniel Balch.
1797, 28th—Moses Paul.
1793, 2d—Samuel Houston.
1809, 9th—Edmund P. Hunter.
1812, 9th—Moses Dodge.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1848, 1st—Finlay M. King.
1786, 9th—Duke of Clarence.
1787, 9th—William IV.
1846, 5th—Rob Morris.
1838, 14th—T. S. Parvin.
1832, 12th—Duke of Newcastle.
1848, 29th—Thomas R. Austin.
1849, 12th—Theodore Edward Ladd.

DEATHS OF DISTINGUISHED MASONS.

1852, 9th—Thomas M. Vinson.
1841, 10th—Earl Rothan, Grand Master Scotland.
1313, 11th—Jacques de Molay (burnt).
1857, 16th—Samuel Zimmerman.
1822, 17th—Israel Israel.
1849, 17th—King of Holland.
1854, 26th—Samuel Harrington.
1842, 28th—John Davenport.
1859, 14th—Alonzo Andrews.
1820, 3d—Josiah Bartlett.
1843, 21st—Duke of Sussex.

CORNER STONES PLANTED.

1840, 3d—St. Thomas' Church, Lancaster, England.
1825, 21st—Monument to Greene and Pulaski at Savannah, Ga.
1858, 23d—Library Buildings at Cape Good Hope.
1721, 29th—St. Martin's Church, London, England.
1825, 9th—Monument to DeKalb at Camden, S. C.
1828, 23d—Mariners' Church, New Orleans, La.
1830, 29th—Associate Methodist Church, Alexandria, Va.

EDIFICES, &C., MASONICALLY DEDICATED.

1857, 26th—Masonic Cemetery, Lodgeton, Ky.

CASUALTIES.

1855, 5th—Masonic Hall, Altoona, Pa., burnt.
1855, 8th—Masonic Hall, Weston, Mo., burnt.
1819, 9th—Masonic Hall, Philadelphia, Pa., burnt.
1860, 24th—Office of Indiana Freemason, Ft. Wayne, Ind., burnt.

MASONIC GRAND BODIES ORGANIZED.

1792, 7th—Provincial Grand Lodge of Upper Canada.
1777, 8th—Grand Lodge of Massachusetts.
1854, 10th—Grand Council of Illinois, (Cryptic.)
1798, 13th—Grand Chapter of Rhode Island.
1798, 14th—Grand Chapter of New York.
1856, 17th—Grand Lodge of Kansas.
1787, 24th—Grand Lodge of South Carolina.
1848, 9th—Grand Chapter of Michigan.

MISCELLANEOUS.

1770, 2d—Tyrian Lodge at Boston, Mass., established.
1790, 2d—Lodge of Antiquity at London, England, reinstated.
1753, 3d—George Washington passed a Fellow Craft.
1844, 6th—Earl of Zetland installed Grand Master of England.
1842, 7th—National Masonic Convention at Washington, D. C.
1822, 9th—Masonic Convention at Washington, D. C.
1312, 22d—Order of Knights Templar abolished.
1722, 25th—The Ancient Charges ordered to be printed.
1842, 28th—Honorarium to Michel Furnell, Limerick, Ireland.
1772, 31st—Joseph Warren made Provincial Grand Master of North America.
1860, 26th—National Masonic Convention at Louisville, Ky.
1860, 30th—Sorrow Lodge for Quitman at Washington, D. C.

Funeral Honors.

Were we to publish a tithe of the absurd and unmasonic inventions in use in different lodges in this country, which are described to us by correspondents, we should have to double our pages and use smaller type. An intelligent brother writes thus:

> In the funeral services practiced in this section of the country, there is a ceremony of this sort: the brethren form a circle about the grave, each crosses his arms upon his breast and takes hands with those on his right and left. All raise their hands together as high as they can, bring them down again and bow towards the grave. This is all repeated three times. Now, will you inform me at what part of the exercises this should be introduced?

We answer, *at no part.* It is spurious. It is an incorrect method of giving the Public Grand Honors. The proper mode is explained in the Miniature Monitor, taken from Mackay's Lexicon. Where Mackay got it we do not know, but while at our dwelling, in June, 1856, he assured us that it was the ancient form and we adopt it accordingly.

A Little Tour.—We have some "green spots" in our Sahara and visited several of them lately. One was at Seymour, Ind., where we met a dozen capital good fellows on the evening of Feb. 29, and talked to them for an hour. There is a good set of fellows at S.

At Cleveland we saw Bros. Thatcher, Creighton, Ross, Stager, and a few others and heard good reports of the rest.

At Buffalo we visited Hugh de Payens Commandery, which has for its head, Sir Kt. R. N. Brown, and for its body two score of such. Their work is uncommonly exact and satisfies the most rigid scrutiny.

At Rochester, the ususual story. No place anywhere is more truly Masonic than Rochester. We saw the Red Cross conferred on three, and dreamed pleasant dreams about it for three nights running. It was good.

At Syracuse we spent Sunday and spent it well.

Crescent Lodge, No, 402, N. Y.

We insert the following lines by special request of the Lodge. Bro. Morris piece was given in our February issue, to which this was a reply, composed and read by Bro. Wm. R. Merriam, Junior Warden of that excellent Lodge:—

FAITHFUL, working, earnest brother,
Thou art GROWING TOO 'tis seen;
Growing in the deep affection
Of the Craft where'er thou'st been;
While the Moon its horns shall fill,
GROWING in affection still!

Thou art growing too in wisdom,
WISDOM needful to contrive;
Drawing STRENGTH from yonder volume—
Thoughts of BEAUTY, which will live
While the Moon its horns shall fill;
GROWING be thy wisdom still!

Thou art growing too in honor!
REAL honor—MORAL WORTH;
Honor that long survive thee
When thy foes have passed from earth!
While the Moon its horns shall fill,
GROWING be thine honor still!

Thou art growing too in goodness!
Often tried by faithful men;
Still undaunted—pressing onward—
Ready to be tried again!
While the Moon its horns shall fill,
GROWING be thy goodness still!

Faithful, working, earnest brother,
Labor on in works of love,
Till when all thy toils are over,
REST THEE in the Lodge above!
When the Moon shall cease to be—
GROWING through Eternity!

* * *

MASONIC LITERATURE IN SCOTLAND.—The (Edinburgh) Masonic Magazine has now entered on its second year and bids fair to see many more. The old prejudice against the employment of the press in matters Masonic is gradually being uprooted.

D. MURRAY LYON

The Cosmopolitan Masonic Library Association.

The stockholders and friends of the Masonic Library, formerly owned by Bro. Morris, will be gratified to learn, that agreeably to the terms of the deed of trust, the Directors have organized the Association, adopted a Constitution, elected officers, and set the wheels in motion. Suitable rooms will soon be fitted up, and these treasures of knowledge displayed for the benefit of all who are interested.

This fact should be an additional inducement, if any were needed, for all Masons, both in individual and lodge capacity, to take an interest in this matter. It is the first time the Craft in New York ever had a chance to say, "We now possess a Masonic library, the largest in the world!"

The following is the Constitution adopted at the organized meeting:—

CONSTITUTION OF THE COSMOPOLITAN MASONIC LIBRARY ASSOCIATION, ESTABLISHED MARCH 22d, 1864.

PREAMBLE.—The great Fraternity, universal and unchangeable. known under the title of *Freemasonry*, originating in the most remote antiquity, possesses a *History* of its own. Governed by laws fixed and immutable, its votaries submit to a *Jurisprudence*, peculiar to themselves. Bound together in covenant ties, for purposes of social pleasures, relief, and all the deeds of philanthropy, the story of their actions constitute *Belles lettres* strictly Masonic.

Gathering up the scattered works of this great Fraternity, it is found that the *History*, *Jurisprudence* and *Belles lettres* of Freemasonry form a Literature of its own, vast in extent, important in its relations to human culture, and eminently worthy of being treasured up with care among those monuments of human intelligence and learning most dearly prized by men.

The calamities which led to the sale of the extensive Masonic collections of Dr. Morris, afford the Fraternity at large an opportunity at the present time of laying the foundation of *a complete Masonic Library, Reading-room and Cabinet* in the city of New York. Taking the volumes (one thousand in number), and the vast state of miscellaneous Masonic matter, from his hands, as the basis, the *Cosmopolitan Masonic Literary Association* is now organized for the purpose of collecting, preserving, and exhibiting Masonic books, charts, engravings, paintings, models, relics, seals, and whatever else in metal, wood, or stone, may serve to throw light upon Freemasonry as a science or an art. Likewise to establish a Reading-room, organize a system of instruction by Lectures, upon all topics illustrative of Masonic Science, and to originate such other means of mutual improvements in Masonry, as from time to time may be found advantageous.

For these purposes the following has been adopted as the

CONSTITUTION.

ARTICLE I.

Of Members.

SEC. 1. This Association shall be known by the name of "The Cosmopolitan Masonic Literary Association," located in the city of New York.

SEC. 2. This Association shall be composed of two classes of members, viz: Active and Honorary.

Of Active Members.

SEC. 3. Every Mason in good standing may become an Active member of the Association, if approved by the Executive Committee, on paying an initiation fee of one dollar, and such future dues as may be agreed upon by vote of the members of the Association, at their annual meeting in June, 1865.

The Executive Committee shall have power to specify the terms upon which the entire membership of any lodge may be entitled to the privileges of active membership.

Active members alone shall be entitled to vote and hold office.

Of Honorary Members,

SEC. 4. Masons of distinction may be elected honorary members by the Executive Committee, who shall be entitled to all the privileges of membership, except the right to vote and hold office.

SEC. 5. There shall be an annual meeting of members of the Association on the second Tuesday in June, beginning in 1865, for the purpose of receiving the reports of the Treasurer, the Executive, and other committees, for the election of officers, and for the transaction of such other business as may be presented.

SEC. 6. The President, at the request of the Executive Committee, or at the written request of one hundred members, stating the reason therefor, shall call a meeting of the members for the transacton of special business; two weeks' notice thereof having been given.

ARTICLE II.

Of Officers.

SEC. 1. The officers of the Association shall be a President, Vice President, Secretary, Treasurer, and eleven directors (or trustees) to be elected annually; the President by separate ballot, the other officers by general ticket. The number of five members shall constitute a quorum of these for the transaction of business.

Sec. 2. The President shall preside at all the meetings of the Association, preserve order therein, and in case of an equal division of the members on any question shall give the casting vote.

Sec. 3. The President of the Association shall be *ex-officio* President of the Executive Committee, in which capacity he shall give only a casting vote.

Sec. 4. The Vice President, in the absence of the President, shall perform all the duties of that officer.

Sec. 5. The Secretary shall conduct the correspondence of the Association under the superintendence of the Executive Committee, and keep an accurate record of the transactions of the Association and of the Executive Committee.

Sec. 6. The Treasurer shall receive all dues and donations of money, pay all drafts on time when signed by the Secretary and countersigned by the President, and keep a regular account of the financial concerns of the Association, an abstract of which (accompanied by satisfactory vouchers) he shall exhibit at each annual meeting.

Sec. 7. The President, Vice President, Secretary, Treasurer, and one Director shall constitute the Executive Committee, with full power to appropriate funds, enact by-laws, and conduct the affairs of the Association. This Committee shall meet at least once in each month for the transaction of business; and at the annual meeting report its proceedings for the last year, and the state of the Association.

Sec. 8. In case of flagrant official or personal misconduct, the Board of Directors shall have power by a vote of three-fourths of its number to expel a member of the Board—two weeks' notice of the charges against him having been previously rendered in writing to the Secretary; and in case of the flagrant misconduct of any member of the Association, the Board of Directors shall have the power of suspending said member by a vote of three-fourths of its number—two weeks' notice of the charges having been given him by the Secretary, in writing, and the privilege of appeal being reserved to him at the succeeding annual meeting for its decision thereon as to his restoration or expulsion.

Sec. 9. In case any vacancies shall occur in the Executive Committee, the Board shall have power to fill such vacancies.

Sec. 10. There shall be an election for officers of this Association, on the second Tuesday in June annually, commencing in 1865.

Sec. 11. Four weeks previous to each election for officers of the Association, the Executive Committee shall give public notice thereof, and shall also appoint inspectors to superintend said election.

Sec. 12. The Executive Committee shall enter upon the performance of its duty on the day of their election.

ARTICLE III.

Of the Library, Reading-Room and Cabinet.

SEC. 1. The Executive Committee shall have power to make all necessary provisions and regulations for the preservation, increase, management and direction of the Library, Reading-room and Cabinet.

SEC. 2. It shall be the duty of the Executive Committee to appoint a Librarian, prescribe his duties, and superintend their execution.

SEC. 3. A committee shall be appointed by the President, to examine the financial affairs, the books, and other property of the Association, and report thereon at least one month previous to the annual meeting.

SEC. 4. There shall be no alteration in the Constitution except the same shall have been proposed to the Executive Committee, at least one month previous to an annual meeting, and then approved by two-thirds of the members of the Association present at such meeting.

The officers elect for 1864–5 are as follows:—

President—JOHN W. SIMONS.
Vice President—JOHN A. NICHOLS.
Secretary—DANIEL SICKLES.
Treasurer—EDWARD ROEHR.

Directors—(Alphabetically arranged).

Hiram Bassett, Maysville, Ky.; James H. Bunting, New York; John B. Fravel, La Porte, Ind.; J. M. Fuller, Brooklyn, N. Y.; Edward A. Guilbert, Dubuque, Iowa; Robert D. Holmes, N. Y.; Robert Macoy, Williamsburgh, N. Y.; Royal G. Millard, N. Y.; John A. Nichols, Brooklyn, N. Y.; John S. Perry, Troy, N. Y.; James N. Piper, N. Y.; Edward Roehr, Williamsburgh, N. Y.; John Sheville, Hudson City, N. J.; Daniel Sickles, New York; John W. Simons, Williamsburgh, N. Y.

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THE CARDINAL VIRTUES.—It would be an interesting subject of research to our antiquaries to discover the first use of the term, "Cardinal Virtues," as applied to Temperance, Fortitude, Prudence, and Justice. Lord Coke, in the conclusion of his celebrated work upon Law, uses them in this forcible connection: "We wish unto you the gladsome light of jurisprudence, the loveliness of temperance, the stability of fortitude, and the solidity of justice."

Freemasonry Peerless.

From a very eloquent and learned address, delivered June 24, 1863, by Hon. B. Parke, LL. D., of Parkedale, Pa., we extract the following specimen passage:

And now Brethren, having briefly considered the life and character of a holy man and eminent patron of our Order, may we not, with profit to ourselves, and perhaps gratification to those present, who have never visited the inner sanctuary of our mysteries, turn our attention to the Institution itself, and, for a few moments, glance at its history, character, and present standing. In all these respects, I venture here to assert, if well considered, it stands *peerless*—the greatest moral wonder of the world! It is the oldest and yet most vigorous system or institution in existence. Commencing prior to all written history or tradition, outside of itself; passing—like the light, its expressive symbol—noiselessly along the track of ages; leaving in unmistakeable language, legible traces of its existence and character, inscribed and engraven upon nearly every ancient pillar, monument or temple, erected upon the world's surface; with clear reference to its existence and influence, in most of the ancient volumes which have come down to us, and a large part of its ritual and teaching, the language of inspiration. Mingling with, and largely permeating, and either controling or taking the hue of, the ceremonies and character of religion, whether Patriarchal, Pagan, or Jewish; in many countries holding the key of knowledge, and controling the development of science, art, and morality, during four thousand years of the world's existence; extending itself as if by a law of necessity controling the heart of humanity, into every society or organization, whether of tribe, colony, or nation; maintaining to a great extent, a symbolic language, indicating a common lineage; inculcating every where and at all times, the principle of common brotherhood, and the highest grade of morality, known and recognized among the people; it stands now, though gray with age, more fresh and vigorous than ever; neither courting favor, or shunning examination; for its antiquity proves its purity, its usefulness, and its permanence. No combination of wicked men, or for a wicked purpose, ever lasted long. The want of virtue, or a virtuous purpose, on which alone mutual trust and confidence can be founded, soon festers, corrupts, divides, and destroys any institution. Had Freemasonry been erected upon any other foundation than the glory of God, and the welfare of mankind, it would have been but as the flitting sunbeam, which passes away and leaves no traces behind. It would long since have been crushed and destroyed by the enmity and persecution it has endured, or like the thousand other institutions and societies it has survived, died from disease, infirmity or age. The splendid cities, magnificent temples, and lofty obelisks, of the old world, erected by masonry, have fallen into ruins or mouldered into dust. Empires, kingdoms and states have passed away, and been buried beneath the rubbish of centuries; while Freemasonry, that humbles man and exalts Deity, that disregards worldly wealth and honor, and looks to the moral worth of man—the qualities of his heart—still survives; and while man shall continue to be a social being, with a yearning for intimate communion with his fellow man; while man shall have wants to be supplied, and the widow and the orphan shall claim his protection, our Order will be a *necessity;* and until the curse shall be lifted off, and rescinded, and man restored to the state in which God created him, Masons will meet and kindle in each other the social affections, which find no communion in the crowd of life, and little sympathy in a cold and selfish world.

The Assured Reaction.

An eminent Brother, writing us from Iowa, gives the following predictions of the assured reaction that must take place in relation to the shocking misrepresentations of our efforts to establish uniformity of Work. As a specimen of correspondence daily received, we insert it. In our heart of hearts we feel the conviction of its truth:

These misrepresentations must and will die. That portion of the Masonic world that has been influenced by them, must and will, in justice to the well-established creed of brotherly love, and for consistency's sake, discountenance, condemn, and if need be, inflict a punishment upon these traducers, commensurate with the crime of violating the tenet of Truth, as that man or body of men who so far forget their obligations as to transgress the most sacred duty we owe to a brother. Your object is a noble one, worthy of the best efforts, and you have a host of friends who will ever lend the attentive ear to receive the sound from your instructive tongue and retain it in the faithful breast. You are one of the heads of the Masonic household, and as a son values the reputation and fair name of his father, so will we cherish and defend yours. We will say with the Poet,

> "That thou art blamed, shall not be thy defect,
> For slander's mark was ever yet, the fair;
> *So thou be good,* slander doth but approve
> Thy worth, the greater."

Adoptive Masonry—For the Ladies.

We find the following in a late number of the *National Freemason*:—"Adoptive Masonry, for the ladies, originated with our French brethren. The degrees, without divulging the secrets of the Craft, are said to be beautiful, and correspond to the first five as practiced in Gallican Masonry, where the adoptive rite was introduced. The degrees are: 1, Apprentie; 2, Compagnone; 3, Maitresse; 4, Parfaite; 5, Ellue Souveraine et Illustre Ecossaise. The W. M. of a symbolic lodge, under the authority of the Grand Orient of France, calls lodges of the adoptive rite at his pleasure. Thus have the adoptive rites not merely the toleration of the G. O., but its sanction, under its authority and regulated by it. The officers of the Craft Lodge are assisted in their duties by the Sisters, one sitting by every officer, and participating in his dignity. The chief lady assisting the W.M. is called Grande Maitresse; the Sœurs inspectrice et Dépositaire are placed by the Wardens, and so of the subordinate officers. The lodge room is elegantly decorated with emblems. The sisters dress in white, wear aprons and blue scarfs, to which are fastened the jewels of their rank. The brothers add to the insignia of their rank the gold ladder of five steps, the jewel of Adoptive Masonry. Before admission, the sisters and brothers must be satisfied that the lady seeks admission from worthy motives. In the first degree, the lodge room represents the world, typifying the universality of Masonry. Previous to introduction, the lady is made acquainted with the principles of the Order, and left to meditate in a small, gloomy, and dark chamber, sombre and mysterious. The postulant is then introduced into the body of the lodge, with proper ceremony, which ended, a collection is made for the poor. The second degree symbolizes the fall of man, teaches resistance to temptation, repentance and forgiveness. The third degree teaches the necessity of industry, and the great moral duty of mutual assistance. The fourth degree gives a most striking instance of unity and brotherly love, reminding the candidate that we are merely passing through this world to show ourselves worthy of a better. Self-denial and fidelity are the lessons of this degree. The fifth degree is similar to the fourth, and is seldom conferred. While these adoptive rites are older than modern societies, they can not call up the solemn and remote ideas of Freemasonry. They, however, are beautiful, and effective of much good in France. The Empress Josephine, in 1805, presided at the Festival of Adoptive in Strasburg. The ladies' degrees of this country are irregular, indifferently conferred, and, as a whole, are utterly unworthy of cognizance or regard by the Craft. But they exist, and are multiplying, and we are quite inclined to the opinion that something must soon be done to modify, regulate, and systematize."

Prince Frederick William of Prussia and the Victorian Masons.

On the marriage of Prince Frederick William of Prussia to the Princess Royal of England, a meeting of the Provincial Grand Lodge of Freemasons in Victoria was held, at which it was resolved that a congratulatory address should be forwarded to his Royal Highness, who is a distinguished member of the Order. A suitable address was drawn up and forwarded accordingly, and the last mail brought back the following reply, which will be read with interest by all the Brethren of the mystic tie. The autograph of the Prince, it may be mentioned, is a singularly bold one, extending the whole breadth of the paper upon which the reply is written:—

"Most Worshipful Sir,—I have received with gratification the address of the Most Worshipful Provincial Grand Lodge of Victoria, and was highly pleased to observe that the Brethren in your distant country have so warmly sympathised in the establishment of that happy bond which I hope will be the greatest blessings of my life. I have carried with me a warm and grateful recollection of the great and uniform kindness which has been extended to me by the Masonic fraternity of Great Britain in general; and I assure you that it is most pleasing to my heart to behold the universal feeling of sympathy which animates so many members of our noble Order. I request you, most worshipful sir and Brother, to convey to the illustrious Grand Lodge of Victoria my sincere and warmest thanks for their affectionate address and cordial wishes. I assure you that I feel all those emotions of gratitude which they are calculated to inspire, and I hope that the feeling of sympathy and the principles of concord and unity will never desert our Order, which is destined for the blessing and benefaction of mankind. May the Supreme Architect of the Universe look down with benignity upon all the undertakings of the M. W. Grand Lodge of Victoria, and enable you to prosecute the welfare and advance the happiness of the human race. Saluting you by the sacred number, I am yours, fraternally,

(Signed) Frederick William, Prince of Prussia,
"To the M. W. Gr. Master of the Prov. Gr. Lodge,
Melbourne, Australia."

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Auld Lang Syne.—There is no Society that so much cherishes the words, deeds, and memoirs of the past as Freemasons. This thought is conveyed in the lines:—

'Twas sweet when evening's shadows fell—
How bright our lights did shine!—
Down from the East to hear the words
Of Auld Lang Syne!

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART FIRST.

St. John's Day was receiving its usual modicum of respect at the hands of Freemasons in the little town of Burnettville. All things up to 3, P. M., had gone off creditably. The reverend Chaplain, Brother Dord, had made his annual "oration" with rather more than ordinary ability. Only two or three of the hearers recognized it as an old acquaintance, and the chief wit in that little group merely quietly whispered to the others, "I always did like to hear Dord give that discourse," and said no more about it. If the truth were confessed, however, that ecclesiastic had, by substituting new texts and reärranging the paragraphs given the same oration to them annually ever since the lodge got its Charter in 1852. The procession had been more full than common, and marshalled, with rather more inaccuracies than usual, by Brother Singsby, a good fellow, but one who had his physical failings, among which shortsightedness and partial deafness might be instanced.

At 3, P. M., the brethren of Burnettville Lodge, together with a goodly group of ladies, the wives, widows, sisters, and daughters of such, also good delegations from neighboring lodges, might be seen sitting in the lodge room, the banquet over, and all things quiet, engaged in a lively conversation upon the merits of the "ancient and unchangeable," yclept *Freemasonry.* Here our narrative finds them:—

An argument, warm and earnest, has arisen between the Worshipful Master, Goldsborough, and the Secretary's wife, Sister Lea; subject, *the merits of Freemasonry.* So earnest are the parties in the expression of their opinions that their two sets of views *over,* *lap each other;* that is the *Sister's ideas*, which are quite skeptical, fly out so eccentrically as to anticipate the *Brother's rhapsodical eulogiums*, and thus the acid and the alkali intermingle and threaten chemical consequences. The Worshipful Master, for instance, has intended to give Preston's beautiful definition of Masonic charity when the Secretary's wife welds upon it the heretical declaration, "the merest humbug." This was well calculated to aggravate, and did aggravate the office-bearer, whose very square shook upon his breast with the emotions excited by such an unprecedented insult to Freemasonry.

The occasion of this threatened tempest was nothing more than this:—In pursuance of the custom in so many lodges, the ladies had been complimented on this occasion by receiving the degree of "The Eastern Star." In the course of the elegant monitorial instructions attached to that system, Worshipful Brother Goldsborough had said, "that every Freemason is bound by solemn and irrevocable pledges to do good to his Brother by securing his interests, protecting the honor and interests of his family, and in the event of his death, taking the widow and orphans into the same kind and tender relations." Now the wives, widows, sisters and daughters of the brethren of Burnettsville Lodge are accustomed to hear these remarks every year, and believe them most womanly. But the Secretary's wife was newly introduced into that circle, having been but a few weeks married, and being a lady of her own way of thinking,she is bold enough to affirm "that all that talk is very pretty and will do to please children, but that practically speaking, she believed Freemasonry was a thing of nothing except to separate husbands and wives, and teach them (she did not say which) loose habits." Observing that her hearers opened their mouths aghast with horror and that the letter G. which was facing her, fairly gaped with sacrilegious rage at her bit of skepticism, the pretty, plump, little bride pulled her husband's ear, with a loud laugh, and added, "I defy the whole of you, Freemasons, to give me an instance in which your Order has ever benefited a widow or her children. Come now!"

It is but little to say that the aprons turned pale and the scarfs blue at the Sister's Challenge. The Burnettville brethren gazed at the Secretary much as the Batavia brethren might have looked upon the man who introduced William Morgan among them. Some of the older ones writhed as in pain, but, strange to say, no one answered, and the jolly little woman might have carried the day against them all by dint of sheer impudence, had it not been for a brother present who came forward opportunely and accepted the challenge. He was a person whom no one had seemed to notice before, but upon enquiry, he proved to be Brother Jacquelin, a one-eyed, French sort of fellow, who had been vouched for by Reverend Brother Dord, the Chaplain. Jacquelin had been doing a peddling business around Burnettville for some months past, having come from Kansas, where he had been cleaned out by the incidents of the Civil War, and in his dealings hereabouts with the people he had been chiefly remarkable for the honesty of his statements, a thing not traditionally inseparable from the character of a pedlar, either in the neighborhood of Burnettville or elsewhere.

This one-eyed, French sort of a fellow came forward, as we observed, opportunely. He had been sitting in the background, near the water bucket in the northwest corner, during the conversation, and observing how severely the brethren were nonplussed by the brisk little wife of the Secretary, he said, in a lively, French sort of tone, "that if the Worshipful Master, the Wardens, and the Freemasons, also the free-ladies, likewise, would but *pardonnez* him, he would retaliate to them a little circumstance wherein Freemasonic benevolences had, very greatly indeed, benefited the orphaned children of a deceased mason-brother." Being greeted with peals of applause by the brethren in which the ladies joined their little palms as earnestly as though their own characters were at stake, and not that of Freemasonry, being cheered, we say as well by the petticoats as the aprons, seeing the approving gleam of the golden G, in the east, and hearing so many expressions of encouragement, this monocular frater of Gallic extraction, took his place near the northeast corner—traditionally the best place in the lodge-room for a speaker to occupy—and without further preamble began his tale of,

THE THREE LITTLE WAIFS.

The State of Kansas has been devasterated by the Civil War. (We shall hereafter turn the pedlar's English into something more vernacular.) Brother has killed brother—the Master has lost his life at the hand of his Warden. Fellow Crafts have conspired together against the lives of Master Masons, and the grim tyrant, Death, has found his prey thereby. Master Masons, obligated by mighty ties ("hugiferous covenants" the Gallic bróther calls them), have put the torch to the houses of Entered Apprentices. Oh, it is a sombre page in Heaven's records, this Civil strife in America. My grandfather, in La Vendée, in the French persecutions, saw nothing more hideous.

Upon one of the little villages, that have begun to dot the prairies of Kansas like the patches of wild rose in the plain, a terrible raid was made. Houses burnt. Freemasons killed. Children slain —*ah, mon Dieu! ah, ciel!*—let us hope by accidental shots and stabs. Churches brought to ashes and cinders. It is too much to tell.

Among the rest, the lodge-room of the Freemasons was burnt and the Worshipful killed. Poor Brother Frank; how well I knew him. His wife had died a few weeks before; and when the body of the Worshipful was deposited amidst bitterest tears and evergreens, in the grave, three little children, the oldest only twelve years of age, walked hand in hand to the dark abyss, and looked down into it as though all their hope, and memory, and love lay together at the bottom.

What should the brethren do with them? The Masons were scattered, impowered, killed. Every body was ruined. What should they do with this triad of little orphans?

Here the pedlar paused to wipe his eye, and having done so, used it in looking round as if expecting a reply from the Secretary's wife. Not obtaining one, he gave a knowing glance at the Master, another at the letter G., over his left shoulder, and proceeded.

The children had nothing in the world they could call their own except the clothes they had on. Their father's barn had been, like so many others, reduced to ashes and there was nothing.

But now a letter came directed in a female hand to the deceased Master, and the brethren took the liberty to open it. It was found to have been written by the grandmother of the children, who had just learned of the death of her daughter. She wrote, "Bring or send the children to me and I will raise them as my own. I am too old to go after them, and too poor to send money, but if they were once here I can easily clothe, support and educate them, so long as I live. Let me have them at once."

On reading this, a light dawned upon the Senior Warden, and he directed the Tyler to summon the members in a called meeting at once. Eleven of them, all that war and death had spared, responded. The business of the meeting had been announced in the summons: "to provide the means of forwarding Brother Frank's orphan children to Massachusetts." No money in the Treasurer's hands. No money in the pockets of the brethren. Then said the acting Master, let us clothe them out of the wardrobes of our own children, and put them on the Steamer, with a letter recommending them to the mercies of all good Masons with whom they may come in contact. Agreed to *nem. con.* The Secretary drafted the letter which was signed by the officers and members of the lodge, and was as follows, omitting names and dates:

"*To all Freemasons.*

"These three children are orphans. Their mother died on the — day of March, ——, and their father, who was Master of our Lodge, was recently murdered by guerrillas. Their grandmother lives in ———, Massachusetts, and will give them a home. We trust them to the kindness of God and you, to forward them there. (Signed,) —— ———"

Being clothed, and a little basket furnished them, with a few edibles, together with the letter of their grandmother and that of the Freemasons, they were sent by favor of a government wagon to the nearest shipping-port, and placed on the first boat that came down the river. Thence we lose sight of them, until they got past Pittsburgh in Pennsylvania, when they were observed by a gentleman who wrote an account of the meeting. He said he had got on the cars in the night and gone to sleep. When he awoke, he observed near him three little children, dressed in homespun and wrapped up in a buffalo robe. Observing that they had no friends or protector, he inquired of the conductor about them, and was advised by that gentleman, with a pleasant smile, to talk with them. So taking up his place near them he questioned the oldest boy, and received the Masonic letter referred to. This increased his curiosity, and he soon made friends with the little trio.

The boy told him that they had never had a moment's delay in their journey. Every body had been kind to them. Steamboat men, hotel men, omnibus men, railroad men, all had shaken hands with them, given them money, spoken kind words to them, introduced them to others, and forwarded them on their journey. Nobody had asked them for money, but so many presents had been made them that the boy thought he must have more than twenty dollars in his pocket! The very conductor on the train that morning, had given him a dollar bill and some apples. Finally, said the lad, "this letter has saved us a heap of trouble."

So moving on, through Philadelphia, and through New York, and through Boston, went the "three little waifs on life's ocean," until they reached the place of their destination. Now, said the pedlar, will not our Secretary's wife acknowledge that her question has been fairly answered?

To the credit of that lady we must admit that more than one tear had fallen from her eyes under this artless narration, and she cheerfully admitted, in the presence of the company, that if the world is full of Masons as that, and if they are as ready to answer an appeal from an orphan child, Masonry must indeed be a good thing. Now, said she, why cannot we meet frequently to hear these narrations, and learn to love Masonry as well as we love our husbands who are Masons? Let us have meetings here in this room every month during the present year, and let the Masons tell us good things that have happened within their knowledge.

The proposition met unanimous consent. The Master promised to prepare himself for the next meeting, to tell of a Masonic incident that occurred to a friend of his, which he said was new, curious, and true, and the company separated, one part feeling much obliged to the pedlar brother for getting them so handsomely out of difficulty, the other anticipating some more pleasant hours in the Masonic Lodge.

The Evergreen.

BY BROTHER A. H. DORIS.

Above a sleeping brother's head
We drop thee, emblem of our faith;
Around the grave our hands we spread,
And mourn a brother won by death.

We lay him in the silent tomb,
No more to share our work of love;
But thou, green sprig, dispel our gloom,
And bid us fix our hopes above!

And though we weep, we smile to see,
As round the grave we journey slow,
Hope springing ever green from thee,
Bidding our tears no more to flow.

Look up! far, far, beyond the sky,
The soul,—the green Acacia tree,—
Blooms in that glorious world on high,
Blest in its immortality

Look up: celestial spirits come;
Ye slumberers no longer sleep;
The Master comes to hail you home,
Blest are the dead,—we will not weep.

BODLEY, KENTUCKY.

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MASONIC CHRONOLOGY.—Every genuine builder in the mystic Temple of Masonry, must be gratified at the enlarged attention given of late years to the subject of Masonic Chronology, so little valued formerly that when we began our investigations in that department, to run down a chronological fact was like pursuing a ten days' trail of a beast. The New York *Sunday Dispatch* presents every week an article, "Masonic Chronology for the week to come."

Importance of Masonic Publications.

Imagine a Masonic student endeavoring to acquire a knowledge of the principles of the institution without a nomenclature designating and describing the parts of the subject; without examples illustrating them; without rules showing their relation; in short, without any guide whatever to a knowledge of its facts and laws, except a vague reference to the conflicting practice of those who are in the officers' chairs before him; does not every one perceive that with such means of study it would be all but impossible to obtain a clear insight into the mysteries of the science?

An Oath of Secresy.—The following form of an English "Oath of Secresy," answers some of the objections still advanced against the Masonic institution:

"The oath of a Privy Councillor, taken by the Right Hon. Sir John Laird Mair Lawrence, Bart., and G. C. B., at the Court at Buckingham Palace, on the 13th day of May, 1859:—'You shall swear to be a true and faithful servant unto the Queen's Majesty, as one of Her Majesty's Privy Council. You shall not know or understand of any manner of thing to be attempted, done, or spoken against Her Majesty's person, honor, Crown, or dignity Royal, but you shall let and withstand the same to the uttermost of your power, and either cause it to be revealed to Her Majesty herself, or to such of Her Majesty's Privy Council as shall advertise Her Majesty of the same. You shall, in all things, to be moved, treated, or debated in Council, faithfully and truly declare your mind and opinion, according to your heart and conscience, and shall keep secret all matters committed and revealed unto you, or that shall be treated of secretly in Council; and if any of the said treaties or councils shall touch any of the councillors, you shall not reveal it unto him, but shall keep the same until such time as by consent of Her Majesty, or of the Council, publication shall be made thereof. You shall to your uttermost, bear faith and allegiance unto the Queen's Majesty, and shall assist and defend all jurisdictions, pre-eminences, and authorities granted to Her Majesty, and annexed to the Crown by Acts of Parliament, or otherwise, against all foreign princes, persons, prelates, States, or potentates, and generally in all things you shall do as a faithful and true servant ought to do to Her Majesty. So help you God and the holy contents of this book.'"

A Noble Record.

Bro. B. B. French, in his eulogy upon Bro. Y. P. Page, Grand Master of D. C., lately deceased, makes the following record of his departed friend:

Freemasonry to Brother Page was not a mere shadow; a ceremony to be gone through with and then forgotten; an Order furnishing forth men to display aprons and collars, and nothing more. It was a solemn and abiding obligation upon him to do his utmost to make his fellow-beings happy; to feed the hungry, clothe the naked, and minister to the wants and comforts of the sick and the afflicted. It was truly to him, what it has been so eloquently described by some writer to be, "a sublime system of Masonry, clothed in allegory and illustrated by symbols and emblems."

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Welcome.—In connection with the communication from Bro. Rob Morris, announcing his removal here, we feel called upon to express our pleasure at this event, and in connection with all who appreciate Masonic zeal, united with genius and learning, we welcome him to our city. The literary interests of Freemasonry here and elsewhere, owe as much to the pen of Bro. Morris as to any other man in this country, and although in a pecuniary sense his labors have not been successful to himself, yet even in this respect he shares in the fate of his class, and stands no less eminent in public esteem.

Bro. Morris having been subjected for a considerable period to the calumnious assaults of one of our journals—assaults strangely endorsed by two or three periodicals that ought better to have understood their author's *animus*—we feel it a duty to say, and we say it from personal knowledge, that Bro. Morris' private character and standing in Kentucky and elsewhere are above reproach. There have not only been no charges preferred against him, as was recently slanderously reported, but in no place has any accusation been made in which his name was involved, except that in which he shares the odium with several thousand others, *that of being a Conservator.* We ask all our readers who reside in this State to join us in assuring Bro. Morris that the character and motives of his assailant are perfectly understood. We should allow nothing from that source to depreciate a good Mason in our estimation. A person who, like Bro. Morris, has been so long foremost in Masonic enterprises, must expect to be abused; but his works and his fame will endure long after the malice of his enemies have been forgotten.—*N. Y. Dispatch.*

Grand Lodge of West Virginia.

We are favored by Bro. Major John H. Showalter, of the 6th West Va. Vols., U. S. A., of Fairmount, West Virginia, with detailed accounts of the proceedings of the Convention to organize the Grand Lodge of West Virginia, to which we alluded a few weeks since. The gallant brother, whose handling of the square is only excelled by his skill with the sword, writes that the Convention assembled at Fairmount, on February 22d, and had a most harmonious meeting. Delegates were present from eight lodges, viz.: Fairmount, No. 9; Morgantown, No. 93; Marshall, No. 37; Wheeling, No. 128; Ohio, No. 101; Fetterman, No. 170; Preston, No. 167; and Franklin, No. 20. Bro. Henry Boyd was elected President, Bro. J. N. Boyd, Vice President, and Bros. G. L. Turney and Charles A. Swearingen, Secretaries. The following rule regulating the matter of voting was adopted:

Resolved, That all questions before this convention be decided by a vote of the majority of the lodges here represented; and that when the delegation representing any lodge consists of more than one delegate, that said delegates select one of their number, who shall cast the vote of their lodge.

After thorough deliberation, the following preamble and resolutions were adopted, and the blank filled by inserting the word "Fairmount."

Whereas, This convention is of opinion that the formation of a Grand Lodge for the State of West Virginia is necessary for the well-being and prosperity of the Masonic brotherhood, so soon as the same can be accomplished with the approval, concurrence and co-operation of a majority of the working lodges of the State:

Resolved, That a committee, consisting of three members, be appointed to revise the digest of general laws for the government of a Grand Lodge, with instructions to report to a convention of delegates from the working lodges within the territorial limits of the State of West Virginia, to be held at ———, on the 24th of June next.

Resolved, That the same committee be instructed to prepare an address to the lodges within West Virginia, and cause the same to be communicated to them at as early a day as practicable, to the end that the institution of the Grand Lodge shall receive the general concurrence and support of the brotherhood,

Resolved, Further, that a committee, consisting of three members, be appointed, with instructions to correspond with the grand officers of the Grand Lodges of the adjacent States for their counsel and advice in carrying our plan into execution.

Freedom of the Masonic Press in England.

Our friend of the *Freemason's Magazine*, London, exhibits a freedom of speech in his observations concerning Masonic proceedings there, which is refreshing. As an illustration we give his remarks upon the Supreme Grand Chapter in Quarterly Convocation assembled, Feb. 3d: "The Chapter was opened with an impressiveness which made us desire that the G. Z. (corresponding with our Grand High Priest in the United States,) could find as able representatives in England as he apparently did in India. The Grand Scribe E. proceeded to read the minutes, during which it was announced that the Grand Third Principal had arrived—the First and Second nobody ever expects to see, and therefore is not disappointed. Shortly, after Lord Sherbourne entered, and a scene ensued, by the changing of robes, etc., which reminded us more of a harlequinade than anything else, thus varying the usual entertainments, Lord Sherbourne bearing Z. and Comp. Gibbs, H. Comp. Evans offered his robes as J. to Comp. Havers; but as there was, luckily, one Companion of common sense present, among the heads of the Order, they were declined, and we are bound to admit, we regretted the changes that *did* take place, for more than one reason. The 'tomfoolery' of changing being, by the help of the Janitor, got over, the business was proceeded with and the minutes confirmed."

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Crotchety *Punch*, under date of March 3d, gives a humorous reply to a correspondent of the name of "Crotchety," thus: "M. Gounod's new opera, '*Reine de Sabe*,' is founded upon a tradition of Freemasonry and Adoniram the Tyrian Master Builder. The chief feature in the instrumentation is, we believe, an original accompaniment upon the Masonic *cymbals* and *triangle*."

Punch is a Cowan; indeed, his shape is not right, nor suited to our *rite*.

Kindly Feelings.

Much of the happiness which is here permitted to man, arises from the exercise of kindly feelings. When benevolence leads us to seek the welfare of others, and our hearts are enlarged in good will and charity, our condition of mind is unquestionably one of pleasure to ourselves. Again, when the objects of our purest and warmest affections are granted to us; when we enjoy their company and conversation, and when our kindness towards them is met by an equal return, this is a source of unrivaled temporal joy. Nor can it be denied that the purity and height of this joy are just in proportion to the moral excellence of the objects of our love.

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SECRET SOCIETIES AND FREEMASONRY.—One of the most remarkable proofs of the profound philosophy of the Masonic idea and form, is the immense multitude of *imitations* that have sprung up in all ages. All secret societies of whatever kind, are a homage paid to the principles of Freemasonry. The Yehme Gerichte or Westphalian Brotherhood, of Germany, and the Hermandad, or Holy Brotherhood, of Spain, which, in the Middle Ages, accomplished so much good in the protection of the weak—like an invisible Nemesis, executing the decrees of Eternal Justice—were quasi Masonic Societies. They energetically applied the Masonic form to the repression of wrong, the defence of innocence, and the punishment of crime.

The Carbonari of Italy, the Order of Odd Fellows of the United States and England, the Sons of Temperance, the Druids, the Foresters, Sons of Malta, and hundreds of others, are the children of Freemasonry, and possess strength and vitality just in proportion to the degree with which they are imbued with its spirit. These, however, are ephemeral, while Masonry is everlasting. They rise, and shine, and flourish for a brief period, and then pass away forever, while Freemasonry is a tree which blooms in perpetual glory. It is like the fixed and eternal stars, which shine with a splendor all their own, while those are transient meteors, which sometimes shoot athwart the sky, illuminating the night for a moment, and then plunge into the abyss of everlasting blackness.—*Boston Herald.*

Hours of Refreshment at Grand Lodge.

COMMUNICATED BY A GRAND LECTURER.

"Freemasonry is a moral Order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures." So say the fathers, and so, no doubt, it was 50 or 60 years ago, and in some localities even yet, the social character of our Order is not wholly ignored. Others believing that our fathers (poor old fogies,) spent too much time at the social pleasure, and too little in the teaching of the sublime truths, have undertaken to work a reformation by running into the other extreme, and discarding almost wholly the social feature of our institution. They consider it true Masonry to spend three mortal hours, and sometimes more, in teaching sublime knowledge, and when the hour of closing arrives the Master issues his order, brings down his gavel, and in less than five minutes the visitor, who has stopped for a few moments for some friendly greeting, finds that

He treads alone the lodge-room now deserted;
The lights have fled, their friendship's dead,
And all but he departed,

unless it be the Tyler, who stands jingling the keys with as much as to say that if you don't leave pretty soon you will get coaxed out as Pat Murphy did, with the poker.

These reflections passed through my mind the other day as, looking over my papers, I came across some sheets of fine tissue paper on which was written some verses; they were quaint old Masonic verses, and they brought back to my mind one of the many good social times that I have seen, and with those too who were able to teach truth, sublime truth, old truth, truth that like wine grows better by age. The time of which I speak was some 12 or 15 years ago; the place, Lower Mystic County; the occasion, the resuscitation of their lodge, and the installation of their officers.

But I would have you distinctly understand that the lodge had not died. No, no. There were and are among them many who "never say die," but at the time when the anti-masonic excitement stalked through the land, when the best and the wisest even persecuted, they in the true spirit of the Gospel and of Masonry, which forbids contention or "returning evil for evil," quietly closed the lodge and retired to their closets, there to pray for those who had "despitefully used them and persecuted them," knowing that

> "Truth though crushed to earth will rise again."

But to the story. Bro. E. G. Storer, that veteran of Connecticut Masonry, was the officer to whom the duty of resuscitating and installing was confided. The services were to be public and it brought together, not only the old Masons of the surrounding district, but many of their wives and daughters. After the exercises were concluded we were happily surprised by being called from labor to refreshment, by the ladies who had made every preparation for the building up of the inner man. To their entertainment we did ample justice. During the festival we had toasts, sentiments, songs, etc.

Bro. E. drew tears from many eyes by his recital of the history of an orphan boy and his little sister, who by that awful scourge, yellow fever, had lost both father and mother. After the last mournful rites had been paid to the departed, the boy took his little sister by the hand, to walk 15 *miles*, to try and find an uncle residing in an adjoining city. Every mile of the weary road was walked in hope, in bright hope of finding a home and a friend. They arrived at their destination, but alas, death had been there before them. The uncle was dead, and the world had lost one to whom the burdened heart never came to pour out its sorrow, nor distress preferred its suit in vain. The hand that had been guided by justice was palsied, and the heart that had been expanded by benevolence had ceased to beat, and the orphan's hope was buried in the grave of the uncle. Tired, hungry, and discouraged, he sat down on the door-step, and taking his little sister in his arms, he wept. Yes, wept as those who have no hope.

A stranger passing along, asked the little boy the cause of his grief, and with many sobs he told his simple tale. The death of father—mother—uncle—all to whom he could look for protection or even a crust of bread. The stranger told him that he knew his father and his uncle, and for the friendship he bore them he would take him and his little sister to his own home, and if he would endeavor to be a good boy they should find in him an uncle and a father too. The boy strove to be a good boy—the stranger kept his promise, for he adopted them into his own family, and gave to the girl an education and to the boy a trade.

Years passed on, happy years, for by the kindness of the foster parents the orphans almost forgot that they had been orphans, or if they remembered it, it was only to shed tears of gratitude and bless their Heavenly Father who had raised up kind friends, through whose instrumentality they had been saved from starvation, and perhaps disgrace. And the foster parents were happy in the love and affection of the orphan children, as they filled the place in their hearts of those whom death had taken from them. Years passed; the girl grew to be a woman, and was about to be married to one of the most prosperous merchants of the city, and only awaited an event of much interest in the family, viz., when brother George should come of age. The long looked-for day arrived. Emma was married, and George declared his own master. His kind benefactor called him into his office saying, "George, you have been with me more than ten years, and have proved an affectionate son and companion, and I bless God that it was my good fortune to find you and your dear sister in your loneliness and distress, and offer you an asylum and home, and for this act I have been repaid a thousand fold. And now, George, if you are satisfied with what I have done for you, and you will yet remain with us, my cup of joy will be full, for I dread the idea of your leaving us." George did not answer; he could not. His heart was too full for utterance. Memory was running back ten years to the little friendless boy and girl, to all the kindness and fatherly care, to the love and affection that had been showered upon them. When the kind benefactor again asked him, "George, will you stay with us?" the orphan grasped his hand, and exclaimed, "Stay, yes, where else can I go? Is this not my home? Are you not my father, yes, more than father, for all I have and am I owe to you; and the orphan's prayer and the blessing of God shall ever attend you for all your kindness to me, for God only knows what I would have been to-day, had it not been for you. How often I have thought of the strange providence that threw me in your way, and many times wondered at the peculiar interest you have ever taken in me. Why was this?" "I will tell you why," was the ready reply. "You know that I am a Freemason, and that the tenets of our Order are Brotherly Love, Relief, and Truth. Your father and your uncle were both Masons, and it was your father who initiated me into the Order and raised me to the sublime degree of Master Mason. From his lips I received my first instructions, and as soon as I found that you were the orphans of my dear brother, my heart went out in affection towards you for the love that had existed between your father and myself, because our hearts were knit together like those of David and Jonathan, and I knew that if he had been alive he would have done the same to my children under like circumstances. This, George, is the reason why I adopted you, and for the peculiar interest you speak of."

The speaker stopped; the moisture had gathered in his eyes. A big sob choked his utterance; a bright smile suffused his manly face as, looking kindly around him, he added, "Brothers and friends, the orphan George has told his own story."

This article being already of sufficient length, we will stop, but at a subsequent time will continue the story, and give the poetry which brought these incidents to our mind. D. W. T.

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Barefoot.—This expression is found in many passages concerning pilgrims. Shakespeare, in "All's well that ends well," says,

> I am St. Jacques' pilgrim, thither gone;
> Ambition's love hath so in me offended
> That *barefoot* plod I the cold ground upon,
> With sainted vow to have my faults amended.

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Words of Cheer.—Many of our old friends have sent us words of congratulation upon the revival of the *Voice of Masonry*. Brother Stephen Fellows, of Grafton Centre, N. H., says, "it fell on me like drops of rain after a long draught." We are glad our readers share the pleasure which we feel in the improved prospects of the journal.

The Focus of the Lodge.

BY ROB MORRIS.

[It is admitted by those persons, whose calling demands frequent addresses to the Fraternity in lodge assembled, that the best acoustical focus of the lodge-room is at the North-east corner, or more strictly, on a line drawn from the North-east to the South-west, one-fifth the distance from the former. Traditionally, this is said to be the place at which the ROYAL GRAND MASTER at Jerulasem stationed the candidate and gave him those first instructions, on which to build his future moral and Masonic edifice.

Ancient Freemasons aver that in no part of the lodge can a speaker give utterance to the sentiments of the Order so eloquently and truly, as at the FOCUS mentioned, and the writer has more than once heard those venerable men cry out to an unruly speaker, "let him take his place at the North-east corner!"]

Oh, when before the lodge we stand,
  Its walls hung down with mystic lines,
And for the loving, listening band,
  Draw truth and light from those designs;—
See on the right, the OPEN WORD,
  Which lendeth grace to every thought!
See on the left, the Mason's lord!—
  'Tis chosen well, the sacred spot.

For there our youthful minds received
  The earliest impress of that light,
Whose perfect radiance, believed,
  Will lead the soul to Heavenly height.
Around the spot there clusters much
  Of Masons' lore; and dull were he
Who, standing in the light of such,
  Can not unveil our Mystery.

If in instruction's voice there come
  A tone of hatred, if, alas,
The love and music of our home
  Be changed to discord and disgrace,—
'Tis that the speaker has forgot
  The solemn words first uttered there,
His feet have left the sacred spot,
  His heart and tongue no wisdom bear.

But when the soul is kindled high,
With love, such love as angels know;
And when the tongue trips lightly by
The truth and love our emblems show;—
When round the lodge the eye and cheek
Prove how congenial is the theme,
No farther need the speaker seek—
Good spirits stand and speak with him!
—*Masonic Monthly.*

The Hand-books of Freemasonry.

In our present article we propose no discussion as to this or that Monitor, or this or that theory, how far the *exoteric* of certain Hand-books infringes upon the *esoteric.* Our sole purpose is to make a brief historical sketch of the various Hand-books that have been used, in the working of Masonic rites, especially by those lodges whose vernacular is the English tongue. We say especially those, because there has ever been a broad difference between those and the continental lodges, the latter permitting a far greater latitude of explanation in their Hand-books, than the former.

Whatever system of "Work" was in vogue in 1723, the period of the earliest Masonic publication, it is plain that officers of lodges working it, had no help whatever from the printed Hand-books. *Anderson's Constitutions*, so called, give not the least aid in opening a lodge or conferring degrees. Its scope is purely "regulations;" it is what we call now-a-days, "Constitutions" *par excellence*, that is, general laws and exoteric directions. There is less allusion to esoteric Masonry in the "Ancient Charges, &c.," which go under the name of "Anderson's," than in the Constitution of the G. Lodge of Massachusetts. This fact would seem to give weight to Dr. Oliver's theory of the English Rituals of that date, viz., that they were extremely simple, and that the whole "examination catechism" was conveyed in a few easy questions and answers. To get a clear idea of this, compare the English Constitution of 1723 or 1738 with any Monitor or Hand-book of the present day, and the contrast will appear striking indeed.

The object of a *Monitor* or *Hand-book*, as we understand it, is two-fold. *First*, to convey, in plain language, such portions of the ceremonies and lectures as are admittedly *exoteric*—such as prayers, charges, definitions of clothing and jewels, scriptural passages and the like. *Second*, to suggest, in covered language and in architectural and other emblems, those portions that are strictly *esoteric.* Now there is no Hand-book of this sort extant, earlier than *Dermott's Ahiman Rezan* of 1756, and that, compared with our modern works of this character, is barren indeed.

To William Preston, sixteen years later (1772), is due the first clear conception of this want, at the present day universally felt and acknowledged, and no one has so well provided for it as that elegant and exact writer. His "Illustrations of Masonry," have been published in a score of editions, and form the skeleton and soul of nearly all the Monitors and Hand-books now in use.

From 1772 to 1797 no important changes were made in Hand-books. The Fraternity calling themselves "Ancient Masons" used various modifications of *Dermott's Ahiman Rezan*, while the "Modern Masons," so styled by their adversaries, adopted *Preston's Illustrations.* In the latter year, an American author, impressed with the same thought that had animated his English master twenty-five years before, issued his "Freemason's Monitor," concerning whose merits he had himself so little faith that to the first edition he did not even append his own name. We allude, of course, to Thomas Smith Webb, then of Albany, N. Y., afterwards of Rhode Island, whose labors have secured for him the title of the "American Preston." It is difficult, however, to see much originality in his *Monitor* of 1797. To say that the throwing out of a few (numerical) sections and combining in six what his master had given in twenty or more sections, is the work of a genius, is but sickening adulation of the American writer. His genius and originality, which were admittedly great, were exhibited in other channels, not in the mere arrangement of a *Monitor*, which in its first edition is but a poor imitation of the *Illustrations* of William Preston.

From 1797 to 1819, the various editions of Webb's Monitor, under his own hand (1802, 1805, 1808, 1812, 1816, etc.,) seemed to satisfy the demands of the day, except that the Maryland and Pennsylvania Masons, and a few others, who had originally adopted Dermott's views, published various editions of the *Ahiman Rezan*, but with larger additions from Preston and Webb. The year of Webb's death, 1819, however, called out several imitations, either by permission of the party upon whose copyright they might seem to infringe, or possibly the copyright from 1797 to 1819 had become null. Jeremy L. Cross and James Hardee each published a Hand-book, the former of which for nearly forty years was more popular than all others combined. In 1824, Wilkins Tannahill also issued a work of a similar character, in Tennessee.

This brings our dates up to the period of "the Morgan Excitement," which, if it had no other advantageous features, at least stopped the torrent of new Hand-books. And the next is Davis' *Monitor*, 1843, followed the same year by Moore's *Trestle Board.* Since that period, almost every bookseller, North and South, who solicits Masonic patronage, has published a Hand-book; and the range of Masonic vocabulary has been exhausted to find original names for these productions.

The only question of interest that arises in the mind of him whose curiosity prompts him to compare the host of Hand-books in his collection is this: where does the *exoteric* border upon the *esoteric?* Every man has his own opinion upon this subject, and of course every compiler has his. When Cross published his "Chart" in 1819, the Freemasons of Virginia shrunk from it with horror, as an "Exposure," a veritable exposure of Masonic secrets through its numerous and carefully arranged emblems. Old and venerable Masons in that State have told us how long it took Virginia Masons to tolerate *Cross' Chart;* yet in 1847 the G. Secretary of that jurisdiction, himself one of the Masonic fathers, reproduced in his *Text Book* all those offensive pictures, and not a murmur was heard? Dr. Mackay, in his various publications, has pressed the *exoteric* farther and farther in successive editions of his works, until it must be admitted that the *esoteric* field is growing "small by degrees and beautifully less." In his late *Blue Lodge Manual,* this boldness of his is still more apparent. How far coming authors will go, and whether, like the French and German brethren, they will finally conclude that there is nothing *esoteric* in Masonry except the signs, tokens, etc., remains for us, who love to watch the times, to see.—*Masonic Monthly.*

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THE ECLECTIC UNION OF BUFFALO FREEMASONS.—The craft at Buffalo, N. Y., have organized an Association professing six desirable objects, viz.:

1. The promotion of knowledge in the history, literature, laws, symbolism and philosophy of Masonry and its kindred sciences.
2. The collection of Masonic books, documents, manuscripts, coins, seals, etc.
3. The publication of unpublished Masonic manuscripts and documents, and the translation of foreign Masonic literature.
4. Assisting in scientific Masonic undertakings and works.
5. Corresponding with similar scientific associations and eminent Masons in this and foreign countries.
6. Discussions and the reading of essays on Masonic topics.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—Bro. Past Grand Master F. M. Blair, of Chicago, Illinois, delivered an Address, Dec. 27, 1863, to the brethren at Pecatonica, Illinois, which has elicited high encomiums. From the resolutions afterwards adopted by the lodge, we quote one paragraph to show the satisfaction felt at the effort:

"*Resolved*, That we fully concur in the sentiments of the worthy Brother's oration in reference to the evils of intemperance, that we will in future endeavor to profit by them in practising that cardinal virtue, TEMPERANCE."

—We are often a pleased visitor at the Photographic Gallery of Bro. J. DeWitt Brinkerhoof, 842 Broadway, New York. The collection of strictly Masonic portraits is very large, but in itself conveys a small idea of the extent and variety of his work, which embraces all departments of plain and colored photographs. Every person visiting New York will do well to call, look over the specimens, and get some work done. Some of the best photographs of Bro. Rob Morris were taken there, of which Bro. Brinkerhoof still has negatives, and will supply copies upon application.

—In reply to numerous enquiries, we have had printed a quantity of the Ode, "The Level and the Square," with Dodge's music set for four parts and the melodeon or piano, of which we will mail five copies to any one sending 10 cents in postage stamps or currency. Every body who can sing at all ought to learn to sing that music. Address orders to Rob Morris, at Sweeny's Hotel, New York City.

—Our old friend, Horace Waters, 481 Broadway, New York, whom our readers will well remember, is still engaged in publishing the best music and in the greatest variety. Lately, among other superior pieces, we notice the following as some of the best. Send to him for a catalogue: By Mrs. Parkhurst: The Angels are hovering near; Dost thou ever think of me, love; Weep no more for Lily; and The Sanitary Fair Polka. The last two songs of the lamented genius, Stephen C. Foster, viz., When old friends were here, and She was all the world to me. By J. R. Thomas, Kindly Words and Smiling Faces. By J. R. Osgood, The Young Volunteer.

—We are favored with the proceedings of a most interesting affair in Oriental Lodge, No. 33, Feb. 18, 1864, and would joyfully publish them entire, especially the Addresses, which are uncommonly beautiful, but the pressure upon our columns absolutely forbids. The following, extracted from a Chicago paper, is all we can possibly give:

At a regular communication of Oriental Lodge, No. 33, held at Masonic Temple on Friday evening, the members of Oriental attested their highest respect and esteem for their Worshipful Master, R. W. Dunham, by presenting him with a splendid gold watch, chain and emblem attached, the whole of the value of four hundred dollars. J. Winslow Ayer touched upon the past and present services of their Worshipful Master, for his unremitting attention and faithful performance of each and every duty which, as Master of the lodge, necessarily devolved upon him, as well as the energy and constant devotion in the great cause of Masonry manifested by him on all occasions. He responded in a very appropriate manner, thanking the brethren in a touching address for their splendid testimonial, and expressed his extreme gratification that he had succeeded in winning the golden opinions of his lodge. In the course of his remarks he gave many interesting statistical facts, and commented upon the beauties of Masonry, and the duties of the brethren of the mystic tie, and closed by again thanking them for their marked expressions of esteem and brotherly love.

The lodge also presented to the Senior Warden, J. A. Bunce, and the Junior Warden, W. A. Thrall, Masonic emblems as tokens of their high appreciation of the manner in which they have performed their duties in their respective offices.

—1. A lodge must be either at labor or at refreshment. If at *labor* the door is guarded inside and out, the Bible displayed, and the proper columns erect. If at *refreshment*, the door is open and unguarded, the Bible closed and the working column lowered. There is no half-way method; either be at labor or at refreshment.

2. The Lectures are always delivered in the *past* tense; the Work is performed in the *present* tense.

3. The Lectures are in all respects the guides to the Work.

4. The various Sections of the Lectures must be rehearsed in their proper order.

5. The Sections as enumerated in the Monitor do not refer so much to the order of the *Work* as of the *Lectures*.

—We see by a memorandum concerning Easton Lodge, No. 152, Easton, Pa., that that lodge was organized in 1817, and did not once suspend labor during the trying period of 1826 to 1836. Its first Senior Warden was Brother George Wolf, afterwards Governor of Pennsylvania.

—The usages long established in a lodge are of more importance than the abstract laws of Masonry. The law touches us here and there, now and then, but customs are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give the whole form and color to our Masonic lives. According to the quality they aid morals, supply them or destroy them. How essential then that a new lodge should start out upon proper customs and usages.

—Wadsworth Lodge, No. 417, at Albany, N. Y., adopted resolutions highly eulogistic, concerning the venerable Ebenezer Wadsworth, saying, "that for more than half a century he had been identified with all that concerned the best interests of Masonry, and to his instructive tongue the attentive ear has often listened with pleasure and profit."

—Funeral resolutions should contain, when practicable, four statements of facts, viz.:

1. The day of the birth of the deceased.
2. The day of his Initiation.
3. The day of his death.
4. An enumeration of the Masonic positions he had held.

—The right of visiting a lodge may be called by whatever adjective you please, but it only amounts to this, that if any member of the lodge objects you can not get in. A queer system Masonry would be if a visitor could enter who is offensive to one of the members!

—The best argument for regular attendance upon the lodge is this: the chain of friendship is kept bright by the converse of friends. If we truly love our brethren, and are on good terms with them, we naturally seek their society; and the more we enjoy of it, mind communing with mind, the more does our love for them abound. If on the other hand, we fail to attend to the impulse of affection, and neglect our converse with them, the affection itself will soon be found to wither.

—The winter and spring series of Masonic "Sociables," held in New York and vicinity, have been great successes. Crowds of intelligent bretheren and ladies have attended them, and in all cases have expressed their entire satisfaction. It is hard to see how any one could express anything else of so beautiful and innocent a recreation.

—We are pleased to see that Rev. Brother Andrew R. Bonar, Grand Chaplain to the Grand Lodge of Scotland, himself a poet of eminence and a most industrious student, announces a new work in press, entitled "The Poets and Poetry of Scotland, from James I to the present time, with biographical sketches and critical remarks." It can not fail to be a valuable addition to this department of literature.

—We have received a photograph from Brother Sim. D. Welling, Des Moines, Iowa, very life-like. From the same hand we have copies of an Address by Bro. Hon. Sam. A. Moore, at a Festival at Des Moines, Iowa, March 10, 1864. From the account published it must have been a season of corn, and wine, and oil.

—We add to our collection of photographs those of Brother U. D. Taylor, M. D., Ft. Madison, Iowa, and J. M. Canfield, of Cedar Rapids, Iowa. *Fratres ambo*, and good *fratres* at that.

—The lodge at Campbellsburgh, Ind., lately presented to Bros. G. W. Bartlett and F. D. Bodges, each a *gold charm*, in compliment for past services. The thing was very neat. The inscription on Bro. Bartlett's was "Rob Morris Lodge, No. 282, Campbellsburgh, Ind., to George W. Bartlett." These compliments are well merited.

—The 14th chapter of Zachariah, 4th verse, has some good thoughts in the direction of your enquiry. It is highly emblematical, as most of the prophecies are: "And his feet shall stand in that day upon the Mount of Olives, which is before the city of Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south."

—We have a photograph of that clever brother, John Gishwillie, of Lena, Ill. It is good.

—Bro. B. M. Sawin, Orange, Mass., says, "Our lodge has lately moved into a new Hall, fitted up with choice furniture and carpet, a great improvement upon the old one. The members seem to be taking hold and trying to make their labors correspond with the place they occupy. A fair share of work is coming in, and all of the best material."

—Among later productions in the way of Masonic Handbooks, nothing that we have seen equals "Sickels' Monitor," just published by Macoy & Sickels, 430 Broome st., New York. Besides a thorough Monitor of the Symbolical, Chapitral, Cryptic, and Chivalric departments, including the Knights of Malta, and all fully illustrated by emblems, this volume has Welch's "Tactics and Drill," worth in itself the cost of the book. The price in cloth is 75 cts.: address as above.

—Our fellow-laborer and courteous brother, the Editor of the Masonic "Triangle," Bro. Edward Roehr, LL. D., is announced as the Master of Copernicus Lodge, U. D., lately organized at Williamsburgh, N. Y., working in the German language. We tender our ardent wishes for its prosperity.

—When we issue a new edition of our "Code of Masonic Law," we propose the following as a motto, from Hooker: "It is easier a great deal for men to be taught by law what they ought to do, than instructed to judge, as they should do, of law; for the wisest are ready to acknowledge that soundly to judge of law is the weightiest thing a man can take upon him."

—The members of Nassau Lodge, No. 536, Brooklyn, N. Y., presented, a few weeks since, an elegant gold watch and chain to their Master, Bro. John B. Harris, who is justly characterized as a model man and Mason. The compliment is well deserved.

—Bro. Prof. Geo. C. Rexford, Organist of Crescent Lodge, No. 402, New York, has composed some music of great beauty, to our lines, "To Crescent Lodge," contained in the February issue. The talent displayed in this composition is most admirable.

—By special request, Bro. E. L. Mitchell, of the "Masonic Monthly," has given us his photograph which, with the trifling defect of making him appear some fifty years too old, is a capital likeness.

—The Masonic collections, late the property of Bro. Morris, have been removed to New York and placed in possession of the Trustees who represent the stockholders. These Trustees are fifteen in number, selected from among the best-known and most responsible members of the fraternity.

—We learn from Bro. S. Stevens, of Knoxville, Ill., that Knoxville Lodge, No. 66, has swarmed, and a new Lodge, U. D., organized March 3, 1864, under favorable auspices.

—A Brother, who has recently traveled the State of Iowa, visiting many lodges, writes, "I do think that Iowa has the best working lodges in the Union. It ought to be enough to convince the most skeptical, of the benign influence of a Uniform System, to see the orderly, peaceful, and harmonious proceedings in the Iowa lodges. I can not find language to praise it enough."

—The venerable Brother, Hon. James Moore, of Hopkinsville, Ky., in a long and beautiful epistle, of March 3, 1864, after mournfully sketching the changes produced by the War, says, "I have not yet lost my relish for anything pertaining to Masonry, although on the 1st day of February last I was 73 years of age. I have this day as ardent an attachment to the Institution as I had *in July*, 1818, when I was Initiated."

—Bro. N. P. Perrine, of San Francisco, Cal., met with a painful accident recently, which came near ending his life. He fell a distance of thirty feet, from a building whose erection he was superintending. It is hoped he will recover.

—Blaney Lodge of Chicago, on the 23d March, 1864, presented to their Past Master, Bro. Gilbert R. Smith, a Jewel (valued at $300), as a token of their respect and esteem. Bro. D. C. Cregier writes us that their little hall was filled, upon the occasion, with living stones, who could testify to the skill of the honored recipient.

—Golden Rule Lodge, No. 12, at Stanstead, Canada East, celebrated its semi-centennial on the 16th of February last. What made the scene one of more than ordinary interest, even for such rare occasions, was, that the venerable orator of the day, Father Elisha Gustin, was himself made in that lodge just fifty years before! His address was truly admirable, and we would be glad, had we space, to transfer it entire to our columns. Among other striking remarks, we can not forbear quoting the following:

> "Now, after fifty years' connection with the Order, were I requested to point out what I deemed the crowning excellency of the Fraternity, I could find no words that could express it. I appreciate it in all its parts, and I admire it as a whole, for its grand designs, the purity of its principles, its peculiar adaptation to the condition of mankind—elevating, refining, and expanding the mind; alleviating distress, and to a great extent mitigating human misery. This association seems to combine nearly all the leading objects embraced by all other societies, and, if properly conducted in accordance with the original design, no Mason can increase his privileges by uniting with other combinations."

At the same meeting, two other of the original members were present.

—A correspondent at Des Moines, Iowa, says, "Our lodge is prospering finely at present. A kind of revival appears to have broken out within a few months. Old members are attending more regularly, and express a desire to learn the Webb Work. Some new and good material is being worked into the edifice, that will both support and adorn the Temple, when fitted into its place Bro. D. W. Thomson, of Hemlo, Ill., lectured us in the winter. His remarks were received in a true brotherly spirit, and did good."

—A correspondent writes us under late date: "I spent two hours recently with Past Grand Master Humphries, who was made a Mason in 1818, in Clinton, Connecticut, under Jeremy L. Cross, who taught him the Work. Bro. Humphries says that himself and Bro. Samuel Willson, of Vermont, agree exactly in their Work."

—"A brother sells intoxicating drinks, and drinks too much of them himself. This leads to fighting and turmoils. What is our duty towards him?

"Again, a brother has removed to a distant State, and neglects to pay his annual dues, yet we are required to pay his Grand Lodge dues, which are quite burdensome. Please advise us upon our proper course."

In reply to your first query, bring charges for the drunkenness and broils, and if sustained, inflict the proper penalty.

In the second case, notify the absent brother that in default of prompt payment he will be dealt with and suspended. Give him three months' time, and then suspend him for non-payment of dues.

—We added Carlisle's *Frederick the Great* to our library, because Carlisle shows that Frederick was a Mason. For the same reason we add biographies of Burns, Franklin, Washington, etc.

—We can not keep up our "tables" of Grand Lodge and other meetings, because so many of the Grand Lodges do not meet this year or the last.

—Nothing will give a "favorable opinion" of Masonry to your neighbors so certainly as the dissemination of sound Masonic literature.

—Certainly, every member present is bound to vote upon the various questions as they arise. In your case, you might safely adopt the parliamentary rule, "that all who are silent are counted in the affirmative." If there is any good reason why a brother should not vote, it is his duty to ask permission of the Lodge that he may be excused.

—Yes, the "Higher Degrees" explain the lower ones by the easy process of *invention*. When the little boy asked his father, "what David did with the other four pebbles after killing Goliath with the fifth," that brilliant instructor replied, "he kept them for the rest of the giants!" Do you see?

—"I received the copy of the 'Memorial' you sent me. Why can not Masons have more such meetings? This question came vividly to my mind a few evenings since, in visiting —— Lodge. In the first place, such Work! Shades of Preston and Webb, I expected every minute to see them descend! Surely that candidate received nor corn, nor wine, nor oil. After labor (?) came food and drink. Imagine the "banqueting chamber," a large, bare hall, a naked table, no seats, the refreshments consisting of whole hams, rounds of beef, uncut pie, uncut cheese, and all other diamonds in the rough. We all made a grab for our handfulls and then fell back to eat them. It was not 'a Lodge at refreshment,' as the generous-hearted dispensers intended, but a dog kennel."

But few of our American brethren seem to understand that we do not go to the table so much for the purpose of eating and drinking as to enjoy that *social spirit* which eating and drinking amidst genial companionship generates.

—"The Webb-Preston Work is the only authentic Work; all others are lawless innovations and audacious attempts at the life of Masonry. The work of Michigan, known as the 'Baltimore' Work is exceedingly like it, but contains many 'extra touches,' proving that all attempts to improve the old Work only make difficulties and derange the beauty of the model."

This is what we are continually saying to our correspondents in your State (Michigan). All the "charges" are wrong; the body of the Work is correct. Your Grand Lodge will have but little to change in expurgating the "Baltimoreism" and securing a correct Ritual.

—In the *Kentucky Freemason*, 1853, we commenced a series of articles similar in form and spirit to those of last year, styled "The Model Master." But the difficulty of interesting readers in serial articles is much greater than that of finished pieces. A series embodying the "Business of the Lodge," for each month in the year would make a readable set.

—The study of the Episcopal and Roman Catholic Church Rituals, especially where they describe the Dedication of a Church, and Burial of the Dead, are full of good suggestions to a Masonic writer. We have derived much benefit from these sources of knowledge.

—There is nothing better in the salutatory line than your expression, "Faithfully and lovingly *a carceribus ad metam!*" It embraces all that can happen in human life, of good and evil, and assures a faithful attachment through every contingency.

—"I have a question for you, suggestive of a good deal of speculation to myself, as I compare a portion of our Lectures with a more ancient, though by no means more ancient history: "*Scipio Africanus nunquam ad negotia publica accedebat antequam in templo Jovis precatur esset.*" Has not many an assumption become fixed in history as an established fact, based upon much weaker inferences than we may suppose, when we claim the noble Roman as one who fully comprehended the representative of two human figures holding each other by the right hand?"

—We have a good many additions to our lists of photographs. Our good friend, Bro. Joseph Robbins, of Quincy, Ills., gives us a group of ten portraits, being the likenesses of the officers of Quincy Lodge, No. 296. This is a most welcome gift and acknowledged with special thanks. Bros. Wm. Stivers, Tipton, Ind.; G. W. W. Davis, Windsor, Vt.; X. J. Maynard, North White Creek, N. Y.; W. S. Auble, Taylorsville, Ind.; B. F. Patrick, Chicago, Ills.; Ossian E. Dodge, St. Paul, Minn.; Kent Jarvis, Massilon, Ohio; G. W. Lewis, Iowa; E. Hyatt and A. Kirkpatrick, Lansingburgh, N. Y.; Samuel Williams, Rutland, Vt.; D. W. Thomson, Hemlo, Ills.; this copy, which is the best likeness of our zealous and intelligent brother we have seen, was presented us by Bro. J. W. Taffe, of Chicago, who has the negative of the picture.

—From Grand Master E. A. Guilbert, of Iowa, a copy of his recent Address to the Grand Lodge.

—Bro C. F. Goodman, Angola, N. Y., gives us a large package of Masonic matter, embracing the By-Laws and seal impressions of the various Masonic bodies at Buffalo, N. Y., and vicinity.

—Bro. Robert A. Mills, (recently removed from Champaigne, Illinois, to Quincy, in that State,) presents us with a copy of "The Mystic Circle," for which we are much obliged.

—Brother R. W. T. Daniel, for some ten or twelve years Grand Secretary of Mississippi, died early last fall, at Meridian, where he had removed some time before, and was engaged in hotel keeping. He was the author of a Masonic map of that State, and as a writer of official reports, clear and explicit. There has been no Grand Lodge held in Mississippi since 1861.

—We announce with heartfelt regret the death of Bro. O. L. Leonard, M. D., of Chicago, Illinois, who deceased March 29th, 1864. We had known him long and intimately. Few were so single-minded and sincere in all good endeavors as Dr. Leonard.

—We observe with sincere regret the decease of Brother Hiram W. Heaton, of Jeffersonville, Indiana, an old friend, a true Mason, and an upright man. He was buried with distinguished honors by the brotherhood, on the 24th January, 1864.

ERRATA.—As the VOICE is published in Chicago while the Editor's office is in New York, it necessarily follows that *errata* will occur, sometimes marring the sense of our productions. When such is the case we will notify our readers, as in the instances below:

Page 2, 5th line from bottom, for *Freeman* read *Freemason.*
" 6, The article entitled " Square Men " is not editorial. We clipped it from the papers.
" 11, 12th line from top, *observation* for *aberration.*
" 56, 9th " " " for *does* read *do.*
" 60, 2d " " " for *lately* read *rarely.*
" 60, 8th line from bottom, for *in* read *with.*
" 67, 14th " " " for *acceptable* read *accessible.*
" 68, 11th " " " for *carried* read *received.*
" 72, 12th " " top, for *were* read *was.*

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, wherever he may be, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c. The office of Bro. Rob Morris has been permanently established at New York.

THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] APRIL, 1864. [No. 4.

The Loving Tie.

Well has the poet sung:

> "The loving tie we feel,
> No language can reveal;
> 'Tis seen in the sheen of a kind brother's eye;
> It trembles on the ear," etc.

Who that feels the heart of a Mason beating within his breast, has not felt this? Who has not recognized in the hand-grip, the tones of the voice, and expression of the countenance, of the fellows with whom Masonry enables him to associate, that there is *a reality* in Masonic attachment, of which the world knows nothing, and which indeed constitutes THE SECRET OF MASONRY? If the reader replies, "I have never felt these things," then let him take it to himself that *he was not first prepared in heart to be made a Mason!*

We said *this loving tie is the real secret of Masonry.* We repeat it. It is the greatest of all mysteries, the mystery of LOVE. It is of the same that animates the mother's heart, to die for her child. Who can explain it, yet who has not felt its truth?

The author of "The Masons' Home," labored with this thought when he sang:

"Where hearts *are warm* with kindred fire,
And love *beams free* from answering eyes,
Bright spirits hover, hover there,
And *that's the Home* the Masons prize!

The writer has been in many such a "Masons' Home;" in many a secret apartment, high raised above the world, very nigh to heaven, where the LOVING TIE was a tie of might, where the LOVING FIRE was a fire of power, where the LOVING EYES directed from every part of the room upon the "Open Word," in the centre, gave, were it possible, additional holiness to the Sacred Volume; where every word spoken was as if a benignant spirit from off the altar had touched their lips with a live coal. He has witnessed the closing of many such a lodge, and felt when he departed thence, as the three fishermen of Galilee felt when they left the MOUNT OF TRANSFIGURATION, "sorrowing that they were forbidden to tabernacle there for the remnant of their days." He remembers many such a lodge as the place where souls were fitted through the influence of the LOVING TIE for "the Celestial Lodge above, where the Supreme Architect of the Universe presides."

Oh, brethren, cultivate this LOVING TIE! It is the best of your possessions, the most precious reward that Freemasonry can offer you in return for your time, money, and other sacrifices. It is all that repays you for the heavy bonds you have assumed to become a Mason, the infraction of which brings down upon an erring brother such lasting disgrace. Cherish the LOVING TIE and allow no man or body of men to make innovations upon it. Look with suspicion, as upon a Judas, upon the person who endeavors to introduce confusion into your counsels. Harmony is the first element of brotherly love, and he who displaces harmony for discord is a worse, because a more dangerous character, than Morgan himself.

Vain are the efforts of Masonic writers to establish a literature of Freemasonry, vain the attempts of Grand Lodges to give body and form to its jurisprudence, if the LOVING TIE is absent from its meetings. The world will judge Masonry by its *printed professions of harmony and love*, and should the intercourse of Freemasons with one another not correspond with those, the whole system will be condemned as hypocritical and false. Milton powerfully says of the jangling noise of words that followed upon the "Confusion" at Babel:

> "Forthwith a hideous gabble rises loud
> Among the builders; each to other calls,
> Not understood, till hoarse, and all in rage
> As mocked, they storm."

See that such is not the case with you.

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We clip the following from the Newbern (N. C.) *Times :*

Orr Lodge, No. 104, F. and A. M., was re-organized in Washington, N. C., on the 8th of March, 1864, under authority of the Grand Lodge of North Carolina. The officers of the Lodge were installed by Past Master A. A. Rice, of this city, assisted by Bro. G. H. Roos. The officers of the Lodge are as follows: William A. Harris, W. M.; Frederick Gallagher, S. W.; Joseph G. Myer, J. W.

A petition has also been sent to the Grand Lodge of North Carolina for the re-organization of St. John's Lodge, No. 3, of this city. It was numerously signed by members of the lodge, and has been forwarded. This lodge was one of the oldest lodges in the State, having been originally organised in 1772, and receiving its charter from England.

Soon after the departure of Gen. Burnside from this department the building owned by St. John's Lodge of F. and A. Masons in this city, was taken from the Fraternity and used for a hospital, and its furniture scattered. This act has been viewed with regret by the Order, and for some time it has been in contemplation to endeavor to recover the property, restore it to its former condition and hold it in trust for the owners, whenever they should re-organize and claim it. We are happy to inform our Masonic brethren, that through the active exertions of Hon. Peter Lawson, a request has been issued by Gen. Butler to Gen. Peck to have the property collected and restored to its original condition, and placed in the hands of a committee in trust. Gen. Peck, like a soldier and true hearted gentleman, is entering into this movement with a hearty good will, and is furnishing the committee with every order and facility to carry this noble purpose into execution. We can assure the Fraternity across the line, who still cherish an affection for this lodge, and who have been connected with it, that this beautiful building and its surroundings will soon be in as good condition as they ever were, and the "inner chamber" as richly furnished. The committee, further, are to restore all this to the lodge whenever they are empowered to resume their work by the Grand Lodge of the State.

Well Digested Questions.

The celebrated Masonic traveler, Elisha D. Cooke, in calling upon a lodge, abroad, for information, applied to the officers the following test-questions:

1. What are your fees for initiation, and what your dues?
2. Do you give Masonic lectures? Have you a library?
3. What is the numbeer of your members?
4. Do you make a regular investigation into a candidate's character? How?
5. What discipline do you exercise over your erring brethren?
6. Has your lodge been honored with members of civil or military distinction?
7. What plan do you pursue in dispensing charity?
8. Do you print your By-laws and the various forms used by your Secretary?
9. Have there been any Corner-stones laid by your lodge, or by Grand Lodge in your vicinity?
10. By what process do you select material for your work?
11. Have you a system of charity for the sustenance of widows, orphans, and distressed brethren?
12. What protection have you against imposters?
13. Are there any of your officers receiving compensation for Masonic services? How much?
14. Any Masonic events of interest occurred in your vicinity?
15. Is there any person in your vicinity who possesses rare Masonic works?

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The Old Records.

Bro. Sidney Hayden, of Athens, Pa., in a recent letter to the editor, says, "The old lodges of Central and Western New York afford a rich field of research. That territory was settled soon after the close of the Revolution by a mostly New England emigration, and many of the pioneers were men of character and worth, who had been made Masons in the lodges of the army, or the local lodges of New England, and as soon as openings were made in the forests, Masonic altars were erected, and echoes of the Masonic gavels followed the sounds of the woodman's axe. The formation of Masonic lodges often preceded the formation of Christian churches in the first settlements of that region.

"Many of the old records were destroyed during the dark ages of Morganism, and many I find scattered away from lodge-rooms in private hands, and in my excursions I am gathering up much that is interesting to me."

Latin Analogies.

BY BRO.˙. JOHN BEACH, A. M.

I perceive, Brother Morris, that you are fond of analogies, similes, contrasts, etc. Let me help you to a few from the Mantuan Bard:

Eneid, 1st, 369–70. Quibus venistes quove tenetis iter?
408–9. Cur dextrae, etc.
430 and 435. Qualis apes, etc.
455. Artificumque, etc. The concord of the workmen among themselves.
595. Parian marble.

Eneid, II, 133. Compare and contrast the doomed victims, "And now the fatal day had come. Preparations for my sacrifice began. The salted cakes were made, the fillets bound about my temples." Then the contrast. "I confess it, I snatched myself from death, I broke my bonds and hid myself," etc. How different this was from her who, just as the sun was reaching the meridian, came with her retinue of sad companions to meet the gleaming sword of her father.

Eneid IV. 518. Here *vinculum* has the sense of *sandal* and the translation will show how Masonic is the passage.

Masonic Events that Occurred in April.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1777, 12th—Henry Clay; he became Grand Master of Ky.
1792, 12th—Lord Durham.
1766, 10th—Lawrence, Earl of Zetland.
1811, 15th—George W. Bartlett.
1791, 23d—James Buchanan.
1813, 23d—Stephen A. Douglas.
1807, 25th—William H. Milnor.
1789, 11th—Ignatius A. Few.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1809, 1st—The Philosopher Wieland.
1846, 6th—Robert C. Jordan.

DEATHS OF DISTINGUISHED MASONS.

1860, 28th—John Masson.
1831, 14th—Isaiah Thomas.
1842, 3d—Thaddeus M. Harris.
1814, 7th—William Hutchinson.
1844, 7th—General Morgan Lewis.
1841, 11th—Major R. C. McDonald.
1857, 12th—E. Smith Lee.
1859, 14th—Hon. George M. Bibb.
1858, 15th—William R. Cannon.
1790, 17th—Benjamin Franklin.
1842, 20th—Samuel Thaxter.
1843, 21st—Duke of Sussex.
1848, 21st—Bela Latham.
1785, 27th—Prince Julian Maximilian.
1862, 23d—Bishop James H. Otey.
1859, 25th—James Elliott Hyndman.

CORNER STONES MASONICALLY PLANTED.

1853, 7th—University at Nashville, Tenn.

1854, 12th—Statue to Henry Clay, New Orleans, La.
1853, 13th—Episcopal Church, Austin, Texas.
1821, 16th—St. John's Chapel, Lexington, Ky.
1841, 16th—Masonic Hall, Lincoln, England.
1809, 17th—Masonic Hall, Philadelphia, Pa.
1854, 19th—Mechanics' Hall, Toronto, C. W.
A. L., 2992, 21st—Solomon's Temple, on Mt. Moriah.
A. D., 1838, 26th—Europa Light House, Gibralter.
1841, 26th—Literary Institute, Gravesend, England.
1842, 28th—Rutherford Monument, Glasgow, Scotland.
1860, 7th—Masonic Hall, Greensburgh, La.
1831, 11th—Masonic Hall, Tuscaloosa, Ala.
1771, 3d—Cowgate Episcopal Chapel, Edinburgh, Scotland.

EDIFICES, &C., MASONICALLY DEDICATED.

1855, 28th—Masonic Hall, Clinton, Ky.
1827, 3d—Masonic Hall, Georgetown, S. C.
1860, 12th—Statue Henry Clay, New Orleans, La.
1831, 30th—Masonic Hall, Stoughton, Mass.

CASUALTIES.

1856, 28th—Masonic Hall, Benton, Ark., destroyed.

MASONIC GRAND BODIES ORGANIZED.

1840, 6th—Grand Lodge of Illinois (re-organized).
1857, 7th—Grand Commandery of Michigan.
1854, 12th—Grand Commandery of Pennsylvania (re-organized).
1787, 17th—Grand Lodge of Maryland (re-organized).
1850, 19th—Grand Lodge of California.
1821, 21st—Grand Lodge of Missouri.

MISCELLANEOUS.

1811, 1st—Freemasons Monthly Magazine, Phila., Pa., begun.
1828, 1st—Amaranth, Boston, Mass., begun.
1834, 1st—Freemason's Quarterly Review, London, Eng., begun.
1855, 1st—Masonic Messenger, New York City, begun.
1857, 1st—Western Freemason, Iowa City, Iowa, begun.
1846, 3d—Col. Tynte installed Grand Master Knights Templar, of England.
1813, 7th—Duke of Sussex installed Grand Master of England.

1350, 23d—Order of the Garter instituted.
1825, 23d—Lafayette visited Grand Lodge of Louisiana.
1748, 25th—Masonic Temperance Society in Italy.
1738, 28th—First Papal Bull against Freemasonry.
1783, 28th—Alexandria Lodge at Alexandria, Va., chartered.
1852, 28th—Masonic Charity Ball, Dublin, Ireland.
1733, 30th—Provincial Grand Lodge, Mass., chartered.
1771, 18th—Solomon's Lodge, No. 6, Poughkeepsie, N. Y., organized.
1747, 30th—Lord Byron installed Grand Master of England.

An Appalling Calamity.

In the explosion of the gunboat "Chenango," at New York, recently, a number of the victims were members of the Masonic Order. Their burial was superintended by Fortitude Lodge, Brooklyn, N. Y., and Hoboken Lodge, Hoboken, N. J. Some three hundred brethren united in the proceedings. A committee of Fortitude Lodge accompanied the remains of two of the victims to Baltimore, Md.

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A late Richmond paper has the following with reference to a fire which recently took place in that city: "After more than an hour's contest, the flames were stayed at the Alabama House, on Main street, and at the bookstore of J.W. Davies, on Ninth street, both of which were saved at the expense of a wreck between. Powers' statue of Washington, executed in Italy, and belonging to Masonic Lodge, No. 4, of Fredericksburg, the lodge in which Washington was initiated, was saved from injury from the fortunate circumstance that it had been boxed around with stone and wood. The statue was in the rear of the buildings destroyed, and was on rollers ready to run out, but was not removed. The ground upon which stood the buildings swept away by the flames is the property of the Grand Lodge of Masons. The war interrupted a project at one time on foot, to erect a Masonic Hall of imposing dimensions upon the site recently occupied by the late ricketty buildings that ever stood a combustible invitation to incendiaries, especially since important government property stood in dangerous proximity."—*N. Y. Despatch.*

Unpublished Documents.

In various issues of the Voice, we have given our readers an inkling of a contest that for some years past has been raging between contending ritualisms in the State of Illinois. That we have not devoted more space to this subject is owing to our limited number of pages, but our readers have learned enough to know that on the one side is the honest and fixed determination to secure old and well authenticated Work, on the other an effort bred in the disreputable "Baltimore" scheme of 1843, to deface time-honored landmarks. What the result of the contest will be needs no prophet to foreshow. To doubt of success in such a warfare as this is to doubt of the vitality of Freemasonry itself.

In the last session of the Grand Lodge of Illinois, means were brought to bear to secure the present triumph of the wrong, that are sickening to contemplate. A press had been established expressly in aid of the effort. The State had been canvassed by the Grand Secretary, himself the leading actor in these outrageous proceedings, and whose stake of success was reëlection to office, with large emoluments. A large sum of money was appropriated by the majority in Grand Lodge to compensate him for his services in securing his own private interests! Legislative enactments had been sought for, to trample down the best established landmarks. Chancery injunctions were had to restrain the Grand Master from the performance of most important functions. But the list of these infractions of decency, order, and Masonic covenants is too long for insertion here. The time will come for the publication of the whole sad story.

Among the means adopted to secure the victory of wrong over right, one was to expunge from the Grand Master's Address (F∴ M. Blair,) every thing calculated to show up these scandalous proceedings. We have secured a portion of these unpublished documents, from which we now proceed to condense the spirit. The reader may be assured of the genuineness of our quotations:

"In my Address of 1862," says Grand Master Blair, "after commenting upon the Work, I stated that I was of opinion that a more pure, compact, clear, or elegant Ritual can not be found in America than that known as the Webb Work, taught by one of his associates to John Barney, and by John Barney as he originally received it. I advised that it should be practised in every lodge in this jurisdiction. This was referred to a committee, of which Brother Lavely was chairman, who reported a cheerful endorsement of the positions I had taken, and advised that the whole subject of Work be left, without further legislation by the Grand Lodge, in the Grand Master's hands.

"In accordance with these views, and of the By-laws of the Grand Lodge, I have endeavored to promulgate the Webb Work in this jurisdiction, as originally received by John Barney, and taught by him in Ohio, before the Baltimore Convention of 1843. I have personally visited many lodges and convocations of lodges and exemplified the entire Blue Lodge rituals. In other instances I have caused the same to be done by lecturers whose Work had been approved by me, thus endeavoring in the fullest manner possible, to disseminate truly the ancient Webb-work.

The Work which I, with my assistants, have promulgated the past year is, without doubt, that received by Barney as above. We are assured by many old Masons, made more than 40 years since, who have witnessed our exemplification of it, that it is "the ancient Webb Work." Masonry permits no man or body of men to make innovations in the body of Masonry, therefore the "Baltimore" innovations of 1843 can be of no binding force or effect. This was well shown by a committee of the Grand Lodge of Illinois, in 1845, who, in reporting upon this very subject, said that they entertained a most decided aversion to the "Baltimore" proposition of triennial convocations of Grand Representatives, and added theses significant words, "They have too distinctly in remembrance the Convention at Baltimore, with all its bitter fruits, the jealousies, the disputings, the rancors, and the schisms which have been its consequences. But that anything has been determinately settled by it, or discrepancies in any considerable degree diminished, *can not justly be claimed*, for a fair observation has given abundant evidence that the sum total of discrepancies and disagreements in Work on all sides, *is as great as has ever existed among us.* In the conflict at present existing, appeal to the decisions at Baltimore is well nigh useless, for *first*, where those decisions can be ascertained, they are regarded as wanting in authority, and *second*, because of the confessed difficulty in ascertaining what was agreed upon at Baltimore, owing to the varied assertions of those who have been looked to as the reporters of the doings of that Convention, and the disagreements among them, little satisfaction can be obtained regarding them, and so, of necessity, private judgment must finally determine any question at issue."

"With a single exception," proceeds Bro. Blair, "nothing has transpired to mar the peace and harmony which should ever exist between the Grand Lodges with which this Grand Lodge is in correspondence. That exception is in the Grand Lodge of Missouri, which body, at its Annual Session in May last, legislated largely concerning an Association, styled 'The Conservators,' and expressed various sentiments not in accordance with the teachings and genius of the Masonic Order. An edict was adopted by that Grand Lodge which prohibits any Mason in that jurisdiction from recognizing as a Mason, any person who has been a member or has ever been connected with the so-called 'Conservator Association,' unless such person shall voluntarily and in open lodge recant and denounce such Association by taking the following oath of renunciation, viz., "I do solemnly declare, on my honor as a Master Mason, that I have never belonged to the so-called Conservators' Association; that I do not now belong to the same, and that I do and will forever denounce and repudiate the system and all connected therewith."

"Thus the Grand Lodge of Missouri has closed her doors against her sister Grand Lodges, and virtually debarred Masons of her own jurisdiction from visiting Lodges in this and other jurisdictions. The so-called 'Conservators' Association' having been dissolved within this jurisdiction by its own voluntary act, at our last Annual Communication, it no longer exists among us. Yet by the edict of the Grand Lodge of Missouri, a large number of good and true Masons, some of whom held high official positions in this Grand Lodge, who were elected to such positions with the full knowledge on the part of the Grand Lodge that they had been connected with said Association, have been declared traitors by the Grand Lodge of Missouri, and new tests are to be imposed upon them before they can be recognized as Masons by our brethren on the other side of the river. This test none of them will, or can take without sacrificing every principle of manhood and honor as Masons. We trust our brethren of Missouri will see the injustice they have done, and the unmasonic spirit they have manifested, and remember that the unfailing signs of recognition by which the members of our mystic brotherhood have ever been recognized can not be changed with impunity by requiring new tests unknown to ancient Craft Masonry."*

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MORAL INFLUENCE OF FREEMASONRY.—No one who has any acquaintance with the interior working and arrangements of our Lodges, can doubt that the Order is capable of producing results far above and beyond what many have ever anticipated. It associates men for mutual support; it brings to the distressed friendly attentions, and tender sympathy. But it reaches further than this. It has an influence over its adepts, of which they themselves, perhaps, are not always conscious. It disciplines them into orderly and methodical habits,—into habits of silence and secresy. Every thing in the Lodge room,—the most trifling as the most important,—has its appropriate place. Every word, every act, every motion, is governed by well-known laws and customs. Each brother knows his place, understands his duty, learns to be respectful to those who are temporarily his superiors, and courteous to his inferiors, and obtains a truer view of his relations with his fellow men. These lessons which are impressed upon his mind in the secret assmbly,—this discipline, to which he is there subject, soon produce their fruits in the world without, and in his outward life. There is scarcely an instance where men have not been much improved on becoming members of the Masonic Brotherhood.—*Boston Herald.*

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* The Grand Secretary of Missouri having applied for admission to the Grand Lodge of Illinois, as a visitor, an objection was made to his admission, a large number of representatives voting against his entrance. Nevertheless the majority assented, and he came in!

A Good Mason Described.

More than one hundred years ago an anonymous English writer describes the amiable character of "a good Mason," in such language as the following:

"As we call any *building* or piece of architecture perfect, which has all its parts, and is finished and completed according to the nicest rules of art, a *Brother* is in like manner said to be a *good Mason*, who has studied and knows himself, and has learnt and practices the first and chief end of subduing his passions and his will, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition; he who asserts the native freedom of his mind and stands fast in the liberty that makes him free; whose soul is, if one may so express it, *universal* and *well constructed*, and also despises no man on account of his country, or religion, but is ready at all times to convince the world that truth, brotherly love, and affording relief are the grand principles on which he acts. His whole life will be conformably and agreeable to that true light, *the Law of God*, which shines clear to his heart, and is the *Model* by which he squares his judgment. * * In fine, all Masons should be pious, prudent, just, temperate, and resolutely virtuous."

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A Great Calamity.

A sore calamity has befallen the Masonic Order in the destruction, by fire, of the records, etc., of the Grand Lodge of Massachusetts. This sad event occurred April 5, 1864. The Freemason's Hall, which was removed a few years since to the building adjoining the Winthrop House, Boston, was entirely destroyed, involving the loss of $156,000 worth of property which, it is said, was but partly insured. The Hall was situated corner of Boylston and Tremont sts. The telegraphic despatch says, "The burning of Freemason's Hall involves an irreparable loss in the destruction of archives, portraits, valuable relics, and regalia belonging to the Masonic Order. Hardly anything was saved."

Honors to George Washington.

Many lodges paid honorable mention of Washington upon reception of the news of his decease. Upon a recent visit to Clinton Lodge at Waterford, N. Y., we examined the records of the former lodge, "Orleans, No. 43," at that place, and made the following extracts:

"Orange Lodge, No. 42, opened as extra, 27th December, 1799. *Present*—Samuel Stuart, W. M.; Moses Swift, S. W.; Seth Baker, J. W.; Ira Scott, Treas.; Matt. Gregory, Sec.; Andrew Wolsey, S. D., *p. t.;* Thomas Smith, J. D., *p. t.;* John Stearns, John Vincent, David Galpen, John Walderon, James Godfrey, Jeremiah Vincent, —— Fitzgerald, John Tillerman, John Darby, John Moon, Nathan Green. *Visiting Brethren*—Gideon Olmstead, —— Scribner.

Lodge opened. Brother John Stearns delivered an Oration. Moved and voted that Brother Gregory be a committee to call on Brother Stearns for a copy of the Oration delivered this evening, and if agreeable to Brother Stearns the same to be printed in the *Albany Centinel.*

Voted, that the members of this lodge go in mourning, with a piece of crape round the left arm, for six weeks, for our GREAT and very worthy Brother GEORGE WASHINGTON, deceased. Also that it be left with Brother Gregory respecting publishing of wearing mourning six weeks.

Voted, that the Worshipful be a committee to write and send the money collected, to Brother Van Vechten, of 45s 6d. Paid the same to the Worshipful.

Received.	£	S	D
John Derby,......		5	
James Godfrey,...		6	
John Moore,.....		20	
From Brethren,..	1	10	6
	3	1	6
Due the Lodge,	1	10	6
	1	11	0

Paid Out.	£	S	D
To Bro. Smith,..........		6	
Bro. Stuart,.........		16	6
The Tyler,...........		8	
	1	10	6

At the succeeding January meeting the following record appears:

"On motion, *Resolved*, that the members of this lodge individually attend at Albany, to-morrow, 9 o'clock, with the other lodges in commemoration of our worthy Brother George Washington.

The Level and the Square.

The history of the Ode, known by this name, presents several interesting facts. Thrown upon the current of Masonic literature in the *American Freemason*, Sept., 1854, it was not copied, we believe, or quoted, rehearsed or noted, by any one, until the intelligent eye of Bro. B. B. French, since Grand Master of Knights Templar of the United States, marked it, and his influential pen gave it currency. Shortly afterwards it struck the attention of that veteran Masonic *litterateur* of Vermont, Bro. Philip C. Tucker, Grand Master, who thus addressed its author, in a letter written about October, 1856:

"When I heard Bro. H. C. Deming read those lines of yours, at the Hartford Banquet, I was not quite sure that his splendid manner and enunciation had not deceived me as to their real value. When I saw them in print I read them fifty times over with great care, studied the thoughts you meant to communicate, and became gloriously satisfied that it was not Bro. Deming's fine reading which had captivated me, but the sentiments of the beautiful lines themselves. A few days since, I dedicated a new lodge room at Richmond, Vt., and took it into my head that if, near the close of our ceremonies, I were to recite those lines well, it might have a good effect. So I ventured to do it, and I never saw such an effect produced upon an audience by such means. When I got to the lines,

"Already in *the western sky* the signs bid us prepare
"To gather up our Working Tools, and part upon the Square,"

the Masons were either pale or crying; and those who were not Masons, women and all, had an expression of intense thought upon their countenances, such as I never saw before upon the faces of men or women. You wrote the poetry, and are entitled to the credit of its influence and effect. I have no idea of offering you flattery or incense, when I tell you that as a pure matter of Masonic feeling, nothing within my knowledge equals it, from the writing of Burns' "Adieu" to the present hour. It must pass into our permanent annals, and carry your name and heart with it to the ages which are to come after it."

The Level and the Square has been frequently set to music, once by Bro. Morris himself, whose melody in three sharps has been finely harmonized by Bro. F. R. Prohl, of Port Sullivan, Texas, arranged for the Melodeon. This melody is given in *The Freemason's Almanac*, for 1861. Other composers have tried it. Bro. Ossian E. Dodge made it into a solo and chorus, which was published, Dec., 1860, in *Godey's Lady's Book.* The *Masonic Harp* and the *Masonic Review* gave each a set of notes to it. Bro. John C. Baker has composed a melody to it, inferior in originality and beauty to no other.

For the past three years no programme of a Masonic Festival is considered complete without this lyric, and there are probably but few Masons in the United States, at least, who have not heard it sung or rehearsed.

The Right and Left Hand.

The Christian lawgiver enjoins, concerning alms-giving, that we must nct let the left hand know what the right hand doeth. This has reference to avoiding a public exhibition of our benevolence which would infallibly lead to hypocrisy. The injunction is based upon the necessity of humility which constitutes the distinguishing mark of the Christian character.

In Masonry, where all Scriptural emblems apply so well, we may use the idea, without perverting it, to the relation which exists between the two degrees of Apprentice and Fellow Craft. Styling the Entered Apprentice the "left hand" of the Masonic system, (a term that is highly applicable, seeing that it is the weather part of the human body,) and the Fellow Craft the "right hand," we see the aptness of the injunction, "let not the left hand know what the right hand doeth."

The objects, emblems, and structure of the Second Degree are essentially different from those of the First, and must be so taught and communicated to the candidate or infinite confusion will follow. The practice of conferring two degrees upon a candidate at the same meeting is destructive of this individuality, and is to be deprecated. We have never allowed ourself to do it.

IN MEMORIAM.

SALEM TOWN,

BORN MARCH 5, 1779: DIED FEBRUARY 24, 1864.

On the second morning following the last celebration of the birthday of George Washington, the bust of Salem Town, contained in the Art Gallery, at Albany, N. Y., a copy from the faithful and beautiful model by Palmer, fell and was broken in pieces. Is there a prescience in nature? At that very hour the spirit of the original was struggling with the bonds of its imprisonment in clay, and as the sun went down that evening, withdrawing his light from half the world, he left the eyes of Salem Town forever darkened. The Masonic patriarch died February 24th, 1864, at the house of his son, at Greencastle, Indiana. He was buried at Aurora, N. Y., the place of his own residence, on Sunday, Feb. 28, wanting only ten days of being 86 years old. His death leaves but one of the generation who, for more than 60 years, have honored the Masonic institution in New York with unblemished lives, rare talents, and a devotion to the cause, equally touching and rare. The survivor is Brother Mordecai Myers, of Schenectady, now in his 88th year, and a Mason of more than 64 years standing.

At the age of 86, the spirit, even of a worldly-minded man, becomes calm and contemplative. The ambition of life ceased to stir his blood, its vanities no more mar him. He looks *backward* with surprise that matters so trivial could ever have occupied his attention, and *forward* with regrets that the realities of the life to come had not earlier occupied his attention. He sees life stripped of its illusions, and learns to value it at its real worth. How much more so with such a man as Salem Town! After a long life spent in educational pursuits, he ceased to engage in the active and busy scenes of every day life, and spent much of his time in meditation. The deeds of a long life came often in review before him; the hopes of an immortal future afforded him unbounded themes of thought.

A New York writer quaintly sums up his character: "Quiet, content, learned, his death leaves the world poorer by the great loss of a man who was in its earnest and in its truth *religious*, and so purely, simply and consistently, that it was life itself. When he spoke, as he often did, the intelligent words of Christian counsel, they were framed as in a golden border by that life. He was that man, that rare and picturesque old man, so seldom found, where good sense and knowledge, a choice of words, a strength of memory, pleasant pictures of the old time, just appreciation of the present time, always the gentleman, always the Christian, where all these combined to give him first rank and place."

"He died the death of the righteous man, of one who, long, long years before the event came, had lived the life of one. Nor was he only of those to whom *the Simplicity of Faith* is alone revealed; his vigorous mind reverentially, always solemnly, but with the courage of one who has preceded his pathway by prayer, was a *student of the deeper mysteries of the Truth*, seeking to open with the touch of Revelation the prophetic gates of life. They are revealed to him now. The aged STUDENT has the teaching of the MASTER, 'what thou knowest not now thou shalt know hereafter.'"

As a Freemason, the character of Salem Town is blended in our memory with the lineaments of Tannehill, Scott, Wingate, and Tucker. Those five are *the Orders in Moral Architecture* upon which the temple of our best memories is founded. We know of no grace, beauty, or solidity in the mental structure that can not be named by application to one of those standards. He was our intimate acquaintance and steady friend. To us he opened his mind freely. Long years ago he began to send us packages of his Masonic collections, upon his annual summer sojourn at his residence in Aurora, N. Y., nor did he intermit the generous work until these acquisitions to our library are numbered by hundreds and we had received all he possessed of a Masonic character, save a few works that were endeared to him by peculiar memories. His counsel was ever open to us; his purse was as freely opened whenever we announced a new publication of a Masonic character. To give dignity to our labors as Grand Master, he twice came to Kentucky upon our invitation, and once upon an occasion in which the present Grand Master of Iowa, Brother

Guilbert, played a conspicuous part, acted as Chaplain, and attracted great attention by his dignity and venerable appearance. Few men at his years were so active as he. His steps were brisk, and his speech ever cheerful and animated. His heart and mind were much interested in the prosperity of our country, and among one of his last audible prayers was this: "that God in his infinite mercy would save and preserve his native land." He was remarkable for evenness of temper and cheerfulness of disposition, and probably had not an enemy in the world.

On the 17th of December last, he was attacked with numbness and coldness of the left foot, ankle and leg. In a day or two it became painful and grew worse, until his sufferings became extreme. At first it was hoped that the difficulty was but a rheumatic attack, but in this his friends were too soon undeceived. It was a case of *senile gangrene*, a difficulty peculiar to the old and infirm, caused by an obliteration of the small capillary blood vessels, by which the circulation is impeded, and the part attacked loses its vitality.

He apprehended his case early in the attack, and when told that he could not live, only replied "that he was not disappointed. He had resigned his case into the hands of his Heavenly Father."

In reference to his spiritual condition, he subjected himself to the most rigid self-examination, and although he had those spiritual conflicts common to all Christians, he was permitted through grace to rejoice in the hope of immortality and eternal life. Through the entire period of his sickness—nearly three months—he was kindly ministered to by relatives and friends, and bore all his sufferings with meekness and submission, resigning himself soul and body, into the hands of his Creator and Redeemer, feeling assured that through Infinite grace in Christ Jesus all would be well.

For the last two days of his illness he was unable to articulate distinctly, but gave evidences of consciousness by many signs of recognition. For a short period before he died he appeared unconscious, and gradually failed, until at last, on the evening of Wednesday, the silver cord was loosed, the wheel was broken at the cistern, and the spirit, without a struggle, took its flight to those shores where the wicked cease from troubling and the weary are at rest

A visitor at the obsequies of Brother Town, at Aurora, N. Y., writes: "It was with a sad heart that I turned away from the grave of all that is mortal of Salem Town. For more than 60 years a Mason; what a career! Who can compute the results of the labors of such a life as his? In education, in morality, in Masonry, ever a teacher, and ever foremost in instruction, he lived to see his views adopted by the best authors, and himself crowned as the American Humboldt, the father of the *Savans* of this continent. And such a blameless life; the man whose old age was not only without a rival but without an enemy. How will Freemasons replace him? where is there one can answer to his name? Surely in the generation to come his grave in the cemetery of Aurora will be the Mecca to which many who love and revere our ancient Craft will pay a pilgrimage. And when our Orators, casting about for a model of virtue, piety, and long attachment to Masonic precept and practice, shall seek for a name, *that of Salem Town* will suggest to them all the tenor of their discourse may demand."

Some who read this article will recollect a meeting which occurred at Hartford, Conn., in Sept., 1856, at which Bro. Town was present. We allude to it merely to remark upon the great number of those assembled there upon that occasion who "sweetly sleep beneath the Cassia's bloom." Bro. Town himself, Chas. Scott, Philip C. Tucker, W. H. C. Melody, Barker, of R. I., Dunlap, of Maine, Tucker and Pottle, of Vermont, Sommers, of N. Y., Stokes, of Ohio, Tyler, of Kentucky—how many pioneers have gone forward to open the way for all to follow?

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Lodge Reconcilements.—In the lodge we all meet amicably and converse sociably together; we harmonize in principles though we vary in punctilios; we join in conversation and intermingle interests; we discover no estrangement of behavior, nor alienation of affection; we serve one another most readily in all the kind offices of a cordial friendship. Thus we are united, though distinguished, *united* in fundamentals, though *distinguished* by circumstantials; *united* in one important Band of Brotherly Love, though *distinguished* by some peculiarities of sentiment.

The Masonic Union of 1813.

Considering the importance of this event to a correct understanding of Freemasonry as it exists in England and many of the British provinces, it is a matter of some surprise that we have had so little in print, outside of fugitive literature, concerning it. The Craft in England, about the year 1740, divided upon a few questions more of a personal nature, we opine, than any other, and in 1813, fully 70 years afterwards, came together again. During that long interval the two Grand Lodges were warring against each other in print, "running" rival lodges and Provincial Grand Lodges, and carrying all over the Masonic world the animosities which form so sad but necessary a part in every quarrel of brothers.

At last a reconciliation was effected by the truly "John Bullish" project of electing two Princes of the blood, Edward and Augustus, the Dukes of Kent and of Sussex, as their Grand Masters respectively. A "Lodge of Reconciliation" was formed, and the Masonic Union accomplished, the latter on the 27th of December, 1813. The joint body was styled "The Union Grand Lodge," the others having been termed respectively, "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons according to the Old Institutions," and "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons under the Constitution of England."

At the last Convocation of the former, on the 5th December, 1813, when Edward, Duke of Kent, was installed for the last time, a lengthy and beautiful ode was presented, set to music by Brother Kelley, from which we extract the following as exhibiting the spirit of the Union of that period:

Long by our noble Athol led,
Though innovation raised its head,
We trod the path secure;
Beneath his banner kept the field;
The pillars of the Craft we reared,
Its Strength and Beauty we upheld,
Its ancient principles revered,
And kept its Landmarks sure.

Now on this auspicious day,
Safe beneath a Brunswick's sway,
We hail a Brunswick's son!
Edward, by holy truths imprest,
Feels all the precepts in his breast,
By which our hearts were won.

Taught by many an arduous toil,
When placed on India's torrid soil,
Or midst Canadian snows;
His manly heart was made to feel,
And well he knew the art to heal
His fellow-creatures' woes.

For even in that distant world,
In pity to mankind,
Had Masonry its roll unfurled,
To his congenial mind.
Benevolence, the action saw,
And hailed the seed thus sown!
Instructed him in nature's law,
And claimed him for her own.

And do we not behold the dawn
Of purer skies and brighter days,
When Masonry's unclouded blaze
With three-fold light shall shine!
When all to one grand temple drawn,
Our slightly differing forms revised,
And little jealousies despised,
In unity combine.

For see! from Heaven the peaceful dove,
With olive branch descend!
Augustus shall with Edward join,
All rivalry to end;
And taught by their fraternal love,
Our arms, our hearts shall intertwine,
The union to approve.

Then Edward and Augustus hail!
For now beneath the Brunswick line,
One system shall prevail,
O'er all the earth, with truth divine,
Shall Masonry extend its sway,
Till time itself shall pass away,
In unity to shine.

Then brothers, hail the kind decree
That gave them both to Masonry.

The Late Grand Master of Scotland.

The decease of the Duke of Athole, "Grand Master of Scotland," which occurred January 16th, 1864, has elicited from the practiced pen of Brother D. Murray Lyon, of Ayr, a Masonic sketch, full of biographical incident, and affording an idea of the unaffected sorrow felt by the Scottish craft at their loss. He died in the fiftieth year of his age, from a painful affection (cancer in the throat).

From the facile hand of Brother Lyon we learn that the last time the Grand Lodge of Scotland had mourned the loss of a "Master in Israel," was in 1841, when Grand Master, the Earl of Rothes, died. The Duke of Athole was initiated in November, 1841, and the same year made "Depute Grand Master." Nov. 30th, 1843, he was installed Grand Master, a position which he filled until his death. "During the long period of twenty years his name has been most intimately associated with the transactions and government of the Craft in Scotland. Under his auspices and zealous endeavors to support the dignity and promote the benign principles of the brotherhood, the Grand Lodge of Scotland have attained to a measure of prosperity far exceeding that of any former period, and the fact of his having, for nearly a quarter of a century, been by *their unanimons voice*, reëlected head of the Order, demonstrates the depth of fraternal regard entertained for him by the Brethren composing the Grand Lodge, their admiration of his character, and the confidence reposed in his ability properly to discharge the function of the exalted Masonic position to which their suffrages had raised him."

The late lamented Grand Master had graduated through every Masonic rank from the 1st to the 33d, and attained to considerable distinction in the Higher Grades.

"The name of *Athole* has for a hundred years been linked with Freemasonry. The third Duke was Grand Master of Scotland in 1773; his successor in the peerage filled the same office during 1778–9, was for *thirty-seven years* the Grand Master of the "Ancient Masons" of England, and First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland during 1820–1. The present youthful representative of the family is also a brother of the Mystic tie, having been initiated in the Lodge of Dunkeld, No. 14, on the morning of the 30th November, 1858, and introduced by his father to the Grand Lodge on the evening of the same day." * * * "Having thus briefly sketched the Masonic history of our lately-deceased Grand Master, we might with equal brevity have shown how far his private character accorded with his Masonic profession, did not the ineffaceable epitaph of purest praise to his memory, written by the neutral world, prove to a demonstration that he was no mere speculative, theoretical Freemason but an operative and practical one, in the best sense of the term. Beginning at the first round of the mystic Ladder, his faith in the Great Architect of the Universe was as real as it was apparent; and his consistent walk as a member of the Christian church runs parallel with the profession of one who, in the capacity of an aspirant for reception as a Soldier of the Cross, had circumnambulated the Delta, and in spirit plucked a palm branch from the banks of the Jordan. In every relation of life he made the genuine ring of Masonry to be heard, squaring his actions of the Square of Virtue, and spreading the cement of Charity and Brotherly Love upon all classes of men with whom he came into personal contact; while the calm fortitude with which he contemplated the approach of the last enemy and girded himself for the unequal conflict; the hope of a glorious resurrection which cheered and supported him as he neared the valley of the shadow of death, harmonized beautifully with the teachings of the Order, whether conveyed through the oral allegories of the Lodge or the Written Word, that Lamp which should ever illumine the path of the mystic brotherhood, and must have afforded the richest consolation to that grief-stricken wife and those other sorrowing relatives grouped around the couch of the heroic sufferer at the moment of the soul's departure for the realms of ineffable Light."

A Funeral Grand Lodge was held, February 1st, at Edinburgh, the R. W. Depute Grand Master, J. Whyte Melville, presiding. There was an unusually large gathering of the members of Grand

Lodge, clothed in full Masonic mourning. An address of condolence was voted to the widow of the deceased Grand Master. Representatives from 91 lodges were present. An address was delivered by the Grand Chaplain, the Rev. David Arnot, a copy of which is given in the *Scottish Freemasons' Magazine* for March from which we have drawn the body of the present article.

As a part of these impressive exercises the following Anthem was sung. It is the same, changing only the name *Rosslyn* to *Athole*, which was sung at the burial of the former in 1778:

Frail man! how like the meteor's blaze,
How evanescent are thy days!
Protracted to its longest date,
How short the time indulged by fate!
No force death's potent arm can brave,
Nor wisdom's self elude the grave.
Where'er our various journies tend,
To this we soon or late descend.
Thither from mortal eyes retired,
Though oft beheld and still admired,
ATHOLE to dust his claim resigns,
And in sublimer regions shines.
Let us, whom ties fraternal bind,
Beyond the rest of human kind,
Like ATHOLE live, like ATHOLE die,
Then join the Eternal Lodge on high.

AN INCIDENT WORTH PRESERVING.—The wife of one of our Brethren was a bitter maligner of Masonry. The Brother himself was a poor man and had gone to a neighboring State to find work. Not being attached to any Lodge his wife had not been aware that he was a Mason. During his absence the Masonic brethren, privately, furnished the family with many necessaries of life. A message came, "her husband was sick, likely to die, she must go to him." But she had no means.

Strangers called upon her; took her to the Station; bought her tickets, and placed a roll of bills in her hand. She was overwhelmed with surprise, and when she met her husband she asked the source of all this bounty. It is needless to add that her opposition was not renewed. She will always be hereafter "the Masons' friend."

Hours of Refreshment at Grand Lodge.

COMMUNICATED BY A GRAND LECTURER.

THE SECOND ARTICLE.

When the excitement caused by the announcement of Brother E. that he was the veritable orphan had subsided, Brother Brown was called upon to give us something in his line. Now all knew Brother B.; he was the Tubal Cain of those parts, a worker in metals, an old Mason, and rather an old man, although you could not have told his age by twenty years, for, as he used to say, he was "well kept."

All expected something good from Brother B., for he had a rich experience, and belonged to *one of the best* lodges in the State, (Asylum, 57). I do not say this because I was Initiated, Passed, and Raised there, but because it turned out some of the brightest Masons in the State, among whom I can name Dr. Wm. Hyde, Past Grand Commander of that State, General Sanford, Capt. Amey, Capt. Pendleton, and lots of others, "hewed, squared and numbered in the quarry where they were raised." It was likewise one of the first lodges called upon to stand the test in that dreadful Anti-Masonic Tornado that swept over the whole country, and nowhere with more force than in Connecticut.

At that time this lodge was large in its members, great in its influence, and strong in Masonic worth. But the time came which "tried Mason's souls;" many wavered and fell out by the way, yet many stood firm to the end. Asylum Lodge had both in its membership. Some did not think it their duty to brave the wrath of public opinion, but chose rather to stop at home than to come to the lodge, and what lodge in the country but had some such? Yes, some lodges were composed *almost wholly* of such material. Not so with Asylum. A regular meeting came, and Dr. Hyde, then the W. M., repaired as usual to the room; three others were there besides himself!

The Dr. walked up and down, up and down, and what thoughts and resolves passed through that great head and good heart none ever knew. After walking for some time, he quietly placed the great lights upon the Altar; then loud and clear was heard the congregating knock. All knew what it meant. The officers took their places; the door was closed, and all became perfectly silent. The Dr., with slowness, dignity and precision, advanced to the east of the Altar; a wave of his hand brought the other three, one on each side of the Altar; the Master knelt, the others the same. Not a word was spoken; they knew their Master too well to ask questions, and where he led they were willing to follow. A moment's pause as if in prayer, and the silence was broken by the Master saying, "Repeat your name and say after me," they obeyed, and he continued, "I, William Hyde, of my own free will and accord, in the presence of Almighty God and these Brethren, do solemnly swear that there shall be a working lodge of Masons in Stonington, Connecticut, as long as *we four live*, so help me God."

They arose from their knees, resolved *to do and die* if need be for the Society they so much loved. They moved the records, charter, and such things as they needed, from the lodge-room, locked the door, and the iron bolt as it clicked into its place sent a chill to their very hearts, for there they had been Initiated, Passed and Raised; there they had spent many happy hours. Now it was locked, and when and by whom it should be opened, God only knew; in His hands they left it.

They took the articles to the Doctor's. Over his office he had a room, a kind of curiosity shop, in which dead men's bones, herbs, drugs, etc., were scattered promiscuously around. This was cleared, and after all things had been arranged to their liking they there sat up their Altar and proceeded to open their lodge. They had a W. M., S. W., J. W., and Secy., but no Tyler, and the Dr. would as soon think of opening a lodge without a charter as without a Tyler, so down stairs he goes to find one. Now you must know the Dr. was blessed with a wife, *a real wife*, none of your anti-Masonic wives who can't bear to have their husbands know anything *they do not*, nor to go to any place *they can not go* with them. She was a WOMAN, and that in Scripture and Masonry means more than fifty times the modern lady. She was a woman of sense, and loved her husband, and loved Masonry, because her husband was, as she said, "full of it." Well, to this good wife he went and told his troubles, and she was ever ready to help him. He told her to take her seat at the foot of the stairs, outside but close by the door, and putting the instrument of her office (the Tyler's sword,) into her hands, proceeded to install her by this singular address:

"Mrs. Hyde, I am going up stairs to open the lodge. I wish you to remain here and guard this entrance. If any one wishes to see me, knock on the door and I will come down, but if any one attempts to pass you without my consent *cut them down.*"

The Dr. went up stairs, opened and closed the lodge; and there they continued to hold their meetings, not for work, for there was none, but to rehearse the ritual and to keep their arms bright against the time they should again open and resume labor. *The Grand Lodge-Record shows that No. 57 had a representative there every year!*

But the sequel of the story is yet to be told. One of the four, Bro. Sanford, was taken sick. Dr. Hyde informed him that his work was almost done, and he believed he was called to receive his wages. The old man knew it and only answered, "It is well, there are no stains on my apron, thank God." Then placing his hand on his heart, he added, "My mark has been redeemed by the blood of the Lion of the tribe of Judah. I am ready to go. I have two requests to make, the first is, bury me as a Mason should be buried; the next is, to see the other two; you know, Doctor, the other two; you bring them, Doctor; we four must be alone once more; yes, once more."

In the afternoon the three entered the chamber of the dying brother. He was going faster than they had expected; his breathing was short; his eyes were closed, and but for the feeble respiration you would have thought him dead. But the familiar steps of the Doctor appeared to arouse all his energies. He ordered the room to be cleared, and at his request he was raised up. "Now, Brethren, gather around me and put your hands in mine." The three advanced and put their hands in the now cold hands of the almost departed brother. "Say I, repeat your name, and say after me." The old man passed his hand over his forehead, as if in doubt, but rallying again, said, "No, no, I have not forgotten it. I have repeated it a thousand times, every time I have passed the old room I have stopped and repeated it. No, no, I have not forgotten it. Say I, repeat your name, and say after me,....I, Joshua Sanford, of my own free will and accord, in the presence of Almighty God and these Brethren, do solemnly swear that there shall be a working lodge of Masons in Stonington, Connecticut, as long as *you three live*, so help me God."

The effect was too much. The old man sunk back on the pillow, and ere the sun went down he had gone to his reward! He was buried as a Mason should be, and although the Anti-Masons thought they had crushed out Masonry one hundred white aprons told they were "not dead but sleeping."

That day the old lodge-room was opened, and continues open to give a welcome to all who knock aright. Such is the history of No. 57 as I received it from the Doctor himself. But I have got off the track again, and not given you that poetry promised in my last. I will try and do better next time. D. W. T.

MASONIC DISCLOSURES.—Rev. Bro. Charles Brockwell, in a "General Charge to Masons," delivered at Boston, Mass., Dec. 27th, 1794, very neatly says, "All that should be disclosed of a lodge is this, that in our meetings we are all good-natured, loving and cheerful one with another." He then describes the Secrets of Masonry thus, "If a brother in necessity seeks relief, it is an inviolable *secret*, because true charity vaunteth not itself. If an overtaken brother be admonished, it is in *secret*, because charity is kind. If possibly little feuds, differences, or animosities should invade our peaceful walls, they are still kept *secret*, for charity suffereth long, is not easily provoked, thinketh no evil. * * These are the embellishments that emblazon the Mason's escutcheon. And as a further ornament *the Sprig of Cassia*, of letting our light so shine before men that they may see our good works; and that, whereas, they speak against us as evil doers, they may, by our good works which they shall behold, glorify God."

An Old Masonic Song.

The Masonic literature of Scotland is much more full of songs than either the English or American, but the reader can only regret, after reading a batch of them and comparing them with Robert Burns' one matchless production in the same department, that either he had written *more* Masonic lyrics or they *less*.

One song contains so many suggestions of a historical nature, that your readers will perhaps like to have them explained in the form of a running commentary. I will give verse by verse.

Behold in a Lodge as dear brethren are met
And in proper order together are set;
Our secrets to none but ourselves shall be known,
Our actions to none but Freemasons are shown.

The Scottish Masonic Constitutions require that brethren addressing each other in the lodge, shall use the terms "brethren" and "dear brethren." The "proper order" alluded to is the same, representing the same things, as at the present. The Master and Wardens and the inferior officers occupied the same relative positions to the lodge and each other as now. The *doings* of the lodges were considered, and justly, as much "secrets" in their essential nature, as the most secret part of the ritual itself, and their by-laws threatened expulsion to any member "who should reveal the proceedings of the lodge."

Let brotherly love be among us reviv'd;
Let's stand by our laws that we wisely contriv'd;
And then all the glorious creation shall see
That none are so loving, so friendly as we.

The period of the production of this song, 1758, was the time of the greatest heat in the celebrated "Dermott" quarrel, to which further allusion is made in the 5th verse. The invocation to restore peace among the Craft is therefore wisely timed. The Scotch Freemasons took sides generally with Dermott.

The Temple and many a magnificent pile,
Ev'n buildings now standing within our own Isle,
With *wisdom* contriv'd, with *beauty* refined,
With *strength* to support and the building to bind.

There is no country in the world where so close a connection has ever existed between operative and speculative Masonry, as in Scotland. More corner-stones of churches and public halls are masonically laid there than elsewhere, and this allusion to public buildings is therefore a suggestive one. The reader will not fail to see how the poet has wrought in the "three supports of a lodge."

Those noble grand structures will always proclaim
What honor is due to a Freemason's name.
Even ages to come when our work they do see
Will strive with each other like us to be free.

What though some of late let their spleen plainly show
They fain would deride what they gladly would know,
Let every true brother these vermin despise,
And the ancient grand Secret keep back from their eyes.

The quarrel between "Ancient" and "Modern" in the last century was pushed with a bitterness, of which the above language, repulsive and malignant as it is, gives but a faint idea. To call brethren "vermin" who differed from themselves so slightly that when the Union of 1812 took place, they could scarcely discover where the difference was, reminds us of some of those articles in your cotemporary of which you have lately spoken. The "Dermott" party claimed to possess what they called "the ancient Grand Secret," which was exactly what the Royal Arch Degree teaches at the present day, *minus* all the ceremonies, obligations, and lectures, and this was made the ground of the most savage Masonic quarrel known to our history.

Then brethren let's all put our hand to our heart,
And resolve from true Masonry ne'er to depart;
And when the last trumpet on earth shall descend,
Our Lodge will be closed, and our secrets shall end.

This injunction in its scope is good enough for all to follow, but unfortunately for its application, it is limited to the purpose named in the previous verse. "True Freemasonry" denoted Masonry of the "Dermott" type. The songster was aiming his shafts, not at immoral Masons, but at brethren of the so-called "Modern Grand Lodge," who, not possessing "the ancient Grand Secret," were mere "vermin," who derided what they could not acquire. —*Masonic Monthly.*

* * *

A Dedication.—Wm. Hutchinson dedicated his "Spirits of Masonry" as follows: "To Benevolence, that great attribute of the Divinity, the emulation of which dignifies the human race, this Work is most devoutly dedicated; with supplications to the Supreme that the Heavenly Influences of that Excellent Virtue may prevail with Masons, unpolluted with the corruptions of the earth, throughout all nations, and in all ages to the end of time.

A Masonic Funeral.

The first Masonic funeral that ever took place in California, occurred in the year 1849, and was performed over the body of a brother found drowned in the bay of San Francisco. An account of the ceremonies states that upon the body of the deceased was found a silver mark of a Mark Master, upon which were engraved the initials of his name. A little further investigation revealed to the beholders the most *outre* exhibition of Masonic emblems that were ever drawn by the ingenuity of man on human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of an Entered Apprentice. There were the Holy Bible, the Square and Compass, the twenty-four inch Guage, and the common Gavel. There were also the Mosaic pavement, representing the ground floor of King Solomon's Temple, the indented Tessel which surrounds it, and the Blazing Star in the centre. On his right arm, and artistically executed in the same indelible liquids, were the emblems appertaining to the Fellow Craft degree, viz., the Plumb, the Square, and the Level. There were also five columns, representing the five Orders of Architecture—the Tuscan, Doric, Ionic, Corithian and Composite.

In removing the garments from his body, the Trowel presented itself, with all the other working tools of operative Masonry, besides all the emblems peculiar to the degree of Master Mason. Conspicuously on his breast were the Great Lights of Masonry. Over his heart was the Pot of Incense. On other parts of his person were the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword, the Sword pointing to a naked Heart, the All-Seeing Eye, the Anchor and Ark, the Hour-Glass, the Scythe, the forty-seventh problem of Euclid, the Sun, Moon, Stars, and a Comet, the Three Steps, emblematical of Youth, Manhood, and Age. Admirably executed was the weeping Virgin, reclining on a broken column, upon which lay the Book of Constitutions. In her left hand she held the Pot of Incense, the Masonic emblem of a pure heart, and in her uplifted right hand a sprig of Acacia, the beautiful emblem of immortality of the soul. Immediately beneath her stood winged Time with his Scythe by his side, "which cuts the brittle thread of life," and the Hour-Glass at his feet, which is ever reminding us that "our lives are drawing to a close." The withered and attenuated fingers of the Destroyer were delicately placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability, such as the fraternity may never witness again. The brother's name was never known.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—Here is one evidence among many others, of the timid deference paid to British opinions by our Masonic fathers, in the frequent attempts made by them to write Masonic words to the air of "God Save the King," the most uncouth and unmusical air to which a Masonic Ode was ever set. Even Webb, poet and musician as he was, was misled in judgment under this abject submission to English tastes, and as a consequence, to this day, no Mark Masters' lodge can be held in the United States without the ear-torturing and lung-torturing execution of "Mark Masters all appear," to "God Save the King." If any of our Composers can set those words to another tune, they will save many a stone squarer from the consumption or other pulmonary terrors, and merit the lasting gratitude of R. M.

—There are few things in Longfellow better than this:

Here they so softly rest,
All, all the holy dead,
Unto whose dwelling-place
Now doth my soul draw near!
How they so softly rest,
All in their silent graves,
Deep to corruption
Slowly down-sinking!

And they no longer weep
Here, where complaint is still!
And they no longer feel
Here where all gladness flies!
And by the cypresses
Softly o'ershadowed,
Until the Angel
Calls them, they slumber!

—Truly your history is but a counterpart of our own, of every man's who has striven to raise himself but a single step above the dead level of human affairs. Detraction, misrepresentation, misconstruction, are the three missiles flung after us, and lucky for us if we are not hit in the back and brought to the ground. But, as the poet sings:

> Shall it then be unavailing,
>   All this toil for human culture?
> Through the cloud-rock, dark and trailing,
> Must they see above them sailing
>   O'er life's barren crags, the vulture?
>
> Such a fate as this was Dante's,
>   By defeat and exile maddened;
> Thus were Milton and Cervantes,
> Nature's priests and Corybantes,
>   By affliction touched and saddened.

And the world will yet acknowledge its benefactors, though now so underrated and despised.

—You ask for "the purposes of the Associations of the Eastern Star." We reply in the words of their own By-Laws, "To cultivate a social spirit among the ladies and gentlemen of this place; to relieve the distress of the poor and destitute; to communicate interesting and important truths, which have their foundation in the Word of God, to those who, from their relationship to the Masonic fraternity, are entitled to receive them; and to brighten and strengthen the golden links by which we are already bound together," etc., etc.

—R. W. Brother R. N. Brown, late Superintendent of the *Lake Shore Rail Road*, and located at Buffalo, N. Y., has resigned that position and accepted that of Superintendent of the *Bellefontaine Rail Road.* His location, we learn, will be Indianapolis, Indiana. Wherever he goes a bright Mason and a perfect gentleman goes. Wherever he dwells may peace, health and prosperity abide with him. In his place at Buffalo we greet an old friend, Brother J. L. Grant, whom we last met at Toronto, during the closing scenes of the old "Canada imbroglio," so happily settled and well-nigh forgotten.

While on the subject of Rail Roads we must say, after a life-long experience of these modes of "getting through the world," that there is no better Railway in our knowledge than the *New York and Erie*, of which Bro. Barr, at New York, is General Agent. For closeness of connections, expedition, safety, good conductors, cleanliness, and expansion of cars, and reasonable rates of fare, we put it at the head of all the Railways leading out of the city of New York.

—Does not the Ancient Charges concerning the election of officers, forbid the practice of considering the Wardens as *standing candidates* for the Mastership? The old book says, "All preferment among Masons is grounded upon real worth and personal merit only; therefore no Master Warden or other officer shall be chosen by *seniority*, but by his merit."

—The lodge at Bethel, Indiana, No. 250, gives as a preamble to its By-laws this appropriate passage, "In order more effectually to promote sobriety, suppress profanity, disseminate brotherly love, relief and truth, to give energy to the practice of morality, and all the social virtues, to preserve the dignity and secure the harmony of this lodge, to maintain a strict observance of the Ancient Usages and Landmarks of Masonry, and to promote the benevolent purposes for which the Institution was brought into existence, do ordain and establish for the government of this Lodge the following Constitution, By-laws and Rules of Order."

—At the 799th Anniversary of the Lodge of Glasgow, St. John, (Scotland,) the following was the *agenda*.

LIST OF TOASTS, ETC.

The Queen and the Craft. (Chair.)
Army and Navy. (Chair.)
Grand Lodge of Scotland and the Duke of Athole. (Chair.)
Grand Lodge of England and the Earl of Zetland. (Chair.)
Grand Lodge of Ireland and the Duke of Leinster. (Chair.)
The Provincial Grand Lodge of Glasgow and Brother Dr. Walker Arnott. (Chair.)
Presentation of Plate to Bro. Donald Campbell. (Chair.)
Song.
The Lodge of Glasgow, St. John. (Bro. Dr. Arnott.)
Song.

The venerable Sec'y of St. John's Lodge. (Bro. D. Campbell.)
Song.
The Senior and Junior Wardens.
Song.
The other Office Bearers.
Song.
The retiring Office Bearers, and Bro. York.
The Lodge Glasgow Kilwinning, No. 4.
Song.
The Lodge St. Mungo, No. 27.
Song.
The Lodge St. Mark.
Song.
The Lodge St. George.
Song.
The St. John's Operative Rutherglen, No. 347.
Song.
The Lodge Commercial, No. 360.
The Lodge St. Clair, No. 362.

—What nonsense to talk of *landmarks* in any of the modern Orders! Look at the action of the Grand Encampment in 1856, met in full assembly, abolishing by almost unanimous vote that fungus styled "Knights of Malta," (the "Knights of Birmingham," or "Button-hole Degree," is sublimity itself compared with it,) and then in 1862, a mere handful of them, so few that they should have forborne *any* legislation, re-affirming the senseless thing, and actually palming off upon us as official the ritual of the Boston Commandery, whose genealogy is nearest that of Melchizedeck, "without father or mother!" Who shall predict the action of 1865? *Landmarks* forsooth! In 1859 a final (?) decision was made concerning costume, and scores of Sir Knights went in at heavy expense to purchase a new rigging, believing that no further change would be made. But no, in 1862, all that was altered and new trouble and new expenses incurred. For our own part, we only regret that our name is associated with the legislation of a body more whimsical than a weathercock, and not half so useful. The Grand Commandery in 1862 did not leave a single argument for its friends to offer in favor of its further continuance as a National body.

—The *Masonic Monthly*, Boston, Mass., has now been contin ued under the judicious conduct of Brother Mitchell up to its 7th issue, and improves each month. This excellent periodical will, if sustained, do equal credit to the locality and the great institution of which it is the worthy organ. We tender our best wishes for its permanency and success. The terms are $2 per annum in advance. Address "Masonic Monthly," No. 24 Congress street, Boston, Mass.

—The doctrine of *progression by grades* is fundamental in Masonry. In counseling with a candidate it is proper and commendable to inform him that he is entirely at liberty to decline proceeding further, even after he has taken the first, second, and third steps in Masonry; but that each degree at the end of its work and lectures is complete in and of itself. No error is greater than to confuse the theories of the respective degrees into one. Twelve months' time is little enough in which to acquire the symbolical grades accurately. Should he choose it, the period may be even more extended, and with corresponding advantage. He will be taught the more permanently that which he acquires the more slowly. Excess of speed in conferring degrees is equivalent to a funeral badge upon the door of a Lodge; and all the remaining forms and ceremonies are as nothing compared with that which he fails to acquire as he goes along.

—The only perfect cement among men, it must be admitted, is made with love, truth and justice. Should he accede to this theory, which he can not refuse, and promise attachment upon these principles, it is easy to inform him how that cement is to be applied. That there is a society among men, called *Masons*, of great age, proves that the application has long been known. The peculiarity only lies in the compounding of the ingredients of which none but its members even know the existence. That it is composed of one great virtue, *love*, and rarely of two more, *truth* and *justice*, all men who are united in families and other Associations admit; but from each Masonic Lodge a higher spirit exhales; the *three principles* send up the smoke of their incense to heaven. Selected by the Eternal himself; chosen for their intrinsic merit and their influence on human hearts,—those *three* *ingredients* inspire a zealous advocacy of Masonry wherever applied to it, and give to our best men their skill in teaching it.

That the sole purpose of this society, called from old, *Freemasonry*, is the improvement of the heart and the consequent happiness of its votaries, we, who are bound in Masonry, will ever maintain. Its undisputed effects are peace and harmony in human relations, by drawing into closer communion its best Members, giving them the means of recognizing each other, and assuring them of mutual esteem and respect whenever and wherever met.

—The Cosmopolitan Masonic Library Association of New York, which has purchased the library and Masonic collections of Bro. Morris, has opened its Reading Rooms at No. 545 Broadway, N. Y., where members and sojourning Masons will ever find a welcome as at a great literary head-quarters of the Masonic institutions. It will be found a delightful place for a brother, when visiting New York, to spend his evening hours, to form Masonic acquaintances, to learn from the bulletin boards kept there, what lodges, etc., meet within hail, and to read the permanent and periodical literature of Masonry. No brother should visit New York without spending at least one evening at the Masonic Library, No. 545 Broadway.

The generosity and enterprise of the brethren who have purchased and set up these valuable collections is above all praise, and can not but redound to the credit of the general cause at home and abroad. To have scattered these works over the country would have destroyed their value, while the purchase and preservation of them as a whole, makes a nucleus around which other works will be gathered until the Library will compare both in size and value with those of other historical societies.

—Full sets of the Freemasons' Almanac, 1860-1-2 and 3, four numbers, can yet be had, price 50 cents for the set. Address Rob Morris, Box 5554, New York.

—Bro. Rob Morris has in press a complete edition of his Masonic Odes and Poems. It will be published in the course of a few weeks. Enquiries may be directed to him, P. O. Box 5554, New York.

—Milton's Address to the Sun, in the "Morning Hymn of Eden," corresponds with your thought:

> "Thou Sun, of this great world both eye and soul,
> Acknowledge Him (God) thy greater; sound his praise
> In thy eternal course, both when thou climb'st
> And when *high noon* hast gained, and when thou fall'st."

—Do the "Charges" as laid down in "The New Masonic Trestle Board" of Charles W. Moore, correspond with the Ancient Charges ordered to be given to a candidate at his initiation?

No. Not by a good deal. The innovations and bastardisms wrought into Masonry since 1844, by that unfortunate book, exceed, when summed up, the innovations and bastardisms from all other sources united. It would have been better for Masonry had the various Grand Lodges paid Moore his price, bought the copyright of his "Trestle Board," and then *burnt the whole thing.* Even as a fine-eared musician once purchased a valuable and loud voiced dog belonging to his neighbor, and then *killed the dog.* Oh, isn't the *Masonic Monthly* at Boston, showing up the beauties of that "Hub-Light" and his productions! Read it.

—We have so often given our views favorable to Masonic Boards of Relief, that it is only necessary in reply to your query, to give Bro. R. D. Holmes' sentiments upon this subject and adopt them as our own. He says, "We have ever advocated, in the strongest terms, a Masonic Board of Relief as the true method of granting Relief to miscellaneous applicants, thus in a great measure doing away with the unpleasantness of seeing a long line of men, women and children outside the lodge-door waiting for some charitably disposed committee. There is no doubt but that the very applicants dismissed as being unworthy of relief at the hands of the Board, are nightly receiving assistance from lodges that do not contribute to the Board of Relief."

—"At our annual election, I was elected Senior Warden of my Lodge. Recently I moved into an adjacent State, wished to affiliate there and asked a demit. But I am refused upon the ground that I am an installed officer of the lodge, and can not withdraw during my term of office. Was that correct?"

We do not know the local requirements of your lodge or Grand

Lodge, and therefore can not say how far they were justified upon local considerations, but upon general principles, the lodge was wrong. The Ancient Constitutions expressly speak of the Master of a lodge *demitting*, and if the Master can do so when removing out of the jurisdiction, of course the Warden can.

—"Is it true that in a Grand Lodge all the rules governing a legislative body are operative?"

Surely not. Read Jefferson's Manual. Consider the difference between the objects had in view in a Legislature and a Grand Lodge, and see how absurd the statement. There are rules common to both, but not many. If a Grand Lodge is governed by general parliamentary usage, so is a Subordinate Lodge; we can not draw the distinction between the two.

—"Will Brother Morris read the following section of the By-laws of our lodge, and say whether he considers it full and efficient, 'A Standing Committee of Inquiry, consisting of three discreet, experienced brethren, members of this lodge, shall be annually appointed, whose duty it shall be strictly to enquire into *the moral character and reputation* of all applicants for the Degrees of Masonry, and no one shall be admitted to the Degrees without a recommendation in writing by said Committee. And the application for membership of *any Brother who may have taken the Degrees in another Lodge* shall also be referred to said Committee and reported upon before a ballot can be taken.'"

We do *not* consider this section full and explicit. The two passages, marked by us in italics, are singularly deficient in phraseology. In the first, the Committee is restricted to *moral character* only, when in fact the whole character, *mental, moral, and physical*, should be considered by them. In the second, the Committee is restricted to demitted Masons *made in other lodges*, when in fact *all demitted Masons* should be ranked in the same category. The By-law too is a bad one, in making this Committee of investigation a *Standing Committee*, when in fact there are numerous reasons why it should be a *special one*, appointed separately upon each application, and selected with reference to personal acquaintances, locality, and other qualifications.

—Major John Paulding, one of the three who captured Major

Andre, was a Mason. The *New England Galaxy*, for Friday, March 6th, 1818, has the following notice, "In Yorktown, N. Y., Major John Paulding. He was one of the three who captured Major Andre during the Revolutionary war. He was interred with MASONIC and military honors; the latter by the military academicians of West Point."

—The following is a series of ten rare and curious works, relative to Masonry, printed in German:

1. Friedrich Nicolai. Versuch ueber die Beschuldigungen welche dem Tempelherrenorden. *Berlin und Stettin*. 1782. pp. 216.
2. Abhandlung ueber die allgemeine Zusammenkunft der Freymaurer. 1784. pp. 276.
3. Freymaurergedichte von Blumauer, Wien bey Rudolph Grasser. 1786. pp. 169.
4. Kurzgefasste Beschreibung des Lebens und der Thaten des Joseph Balsamo oder sogenannten Grafen Kagliostro. *Augsburg*. 1791.
5. Freie Bekenntnisse eines Veteranen der Maurerei. *Leipzig*. 1824. pp. 108.
6. Reliquien aus dem goldnen Zeitalter der Deutschen Freymaurerey. *Leipzig*. 1818. pp. 140.
7. Etwas aus dem Nachlasse eines Maurers. *Leipzig*. pp. 103.
8. Urgeschichte der Freimaurerei in England, von James Orchard Halliwell, Esq., &c., von Bro. Hermann Marggraff. *Leipzig*. 1842. pp. 47.
9. Zeichnungen zwischen Birkeh und Winkelmarke, von Dr. August Grebe. *Hildesheim*. pp. 208.
10. Namentliches Verzeichniss, &c., grossen National-Mutter-Lodge, &c., Fuer das Jahr 1813. *Berlin*. pp. 212.

—Find, if you can, any part of the "Divine Message" more Masonic, more thrilling, or more *hopeful* than this, from Revelations, VII Chapter:

"And one of the elders answered, saying unto me, *What are these which are arrayed in white robes?* and whence come they?

"And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall *wipe away the tears from their eyes*."

—We take the liberty of copying from your letter one eloquent passage: "There are qualities of conduct which a Mason is to practice; proficiency in their practice justifies the assertion in the panegyric of Moral Geometry why Masonry has withstood all assaults and still flourishes. As he advances, still keeping these qualities of conduct, and practising a fidelity, if needs be, *martyrdom* to our principles, the rewards of immortal life and a glorious resurrection await him. Thus I contemplate Freemasonry; thus I wish to view it. Let it be a consistent harmonious system, marking our every day walk in life, characterized by devotion to our trust, and a willingness to instruct our neighbor by deeds of charity. And surely it is good enough to die by!"

—The Masonic department of the *Sunday Mercury*, San Francisco, Cal., improves in interest every week. A splendid testimonial in the honor of Bro. Salem Town appears in a recent issue. Also an article upon *Masonic Baptism*, which we shall transfer to our columns.

—Would you know "how to take Masonry?" Take it like a man. Take it by the forelock, by the shoulders, by the spine, by every limb and part. Take it as though it was, as it is, an earnest, vital, essential affair. Take it just as though you were personally born to the task of performing an important part in it; as though the Masonic fraternity had waited for your coming. Take it as though it was a grand opportunity to do and to achieve; to carry forward great and good schemes; to help and cheer a suffering, weary, it may be heart-sickened Brother.

The fact is, Masonry is undervalued by a great majority of its members. It is not made half so much of as should be the case. Where is the brother who accomplishes one tithe of what might be done? who can not look back upon opportunities lost, plans unachieved, thoughts crushed, aspirations unfilled, and all because of the lack of necessary and possible effort. If we knew better, how to take and make the most of Masonry, it would be far greater than it is. Now and then a member stands aside from the crowd, labors earnestly, steadfastly, confidently, and straightway becomes famous for wisdom, intellect, skill, greatness of some sort. The fraternity wonder, admire, idolize, and yet it only illustrates what each brother may do if he takes hold of life with a purpose, by the head and shoulders. If a brother but say he *will*, and follows it up by the right effort, there is nothing in reason he may not expect to accomplish. There is no magic, no miracle, no secret, to the brother who is brave in heart and determined in spirit.

—Bros. Macoy & Sickels, publishers, 430 Broome st., N. Y., have put into our hands an early copy of "The Origin and Early History of Freemasonry, by G. W. Steinbrenner," which we have read with great pleasure. While we are not prepared to accept all his conclusions, we must admire his industry and zeal, which have given us here in small space much that the ordinary reader would never have found. We recommend our readers to order copies of the publishers; the price is low, 75 cts., and it can be readily procured by mail.

The motto of the work is from Lessing, and is excellent: "The value of man does not consist in the truth which man *possesses* or *means to possess*, but in the sincere pains which he hath taken to find it out. For his powers do not augment by *possessing* truth, but by investigating it, wherein consists his only perfectibility. Possession lulls the energy of man, and makes him idle and proud. If God held in his right hand *absolute truth*, and in his left *the only inward lively impulse towards truth*, even at the risk of exposing mankind to continual erring, and if he said to me, 'Choose,' I most humbly would seize His left hand and say, 'Father, give! absolute truth certainly belongs to Thee alone!'"

—A correspondent states the following case, and asks us for our opinion: "A lodge has a By-law authorizing the Master to call off at his discretion all regular communications from the 1st of June to the 1st of October. At the last regular communication in May, the Master called off all regular communications till October 1st. Is there any power by which the lodge can hold regular communications and receive and act upon petitions before the 1st of October?" We reply, that the discretion permitted to the Master authorizes him to resume the regular communications at his pleasure.

—A singular unwillingness to answer inquiries of the candidate exists in some lodges. Sometimes a flat denial is heard; sometimes a silly silence answers all questions. These are wrong. Explanations upon every point lawful to be explained, should be made abundantly, and further inquiries invited. In some well working lodges these explanations being made, they give him an hour or two for reflection, and let his answers to the questions necessarily put be simply *yes* or *no*. They take care to make these private explanations to no more than one at a time, although any number not exceeding five may be inducted at the same meeting.

—"An aged Craftsman gazing from the west of Mount Carmel (1) over a sea vocal with the songs of Phœnician mariners, recals the glories of those days when Solomon and Hiram banded together in a brotherly covenant." (2)

Inspired by the remembrances, he resolves to dedicate his remaining hours to song. Attuning his lyre to the inspiration of of the "Sons of Asaph," (3) memory kindles up the light long obscured. Spirits of mighty men, workmen in quarry, forest, hill, and temple, spirits of just and loving comrades arise, draw near and encircle him. They sing to him the lays of departed time. Their movements of hand, and knee, and foot are mystical and suggestive. They bind him about with ties indissoluble, spirit-strung, immortal.

His voice, at first low and dubious, gains strength as he sings, and his first essay is of the eternal covenants of the Masonic Craft.

—We have received from R. W. Brother Elwood Evans, Grand Secretary of Washington Territory, his own photograph and a full set of the Proceedings of his Grand Lodge, from the commencement. Both are highly valued.

—The attack on those of us who were present at the Chicago Banquet in 1859, which originated with some correspondent of the Philadelphia *Mirror*, was no more "absurd and contemptible" than the entire series maintained in the Boston and Cincinnati papers against Conservatism, for the last four years. It is hard to tell whether such writers are merely ignorant or roguish.

—The following will interest those who desire information upon the subject therein named:

"This is to certify that Eminent Sir Knight Rob Morris, of La Grange, Kentucky, was installed by me in May, 1857, and invested with the secrets of a regularly installed Eminent Commander of Masonic Knights Templar, with full authority to confer the same on all Eminent Commanders elect, or Past Eminent Commanders of Knights Templar Encampments. And I further certify that in the year 1858 I installed him a Masonic Knight Hospitaller of John of Jerusalem, Palestine, Rhodes, and Malta, according to the old Scottish Ceremonial, with authority, in conjunction with other Knights of the Order, to disseminate it and invest Masonic Knights Templar only with the secrets of this Order.

"Sir Knight Rob Morris is an Honorary Member of the Provincial Grand Conclave of Masonic Knights Templar and Knights of Malta of the Province of Canada, serving under the jurisdiction of the Grand Conclave of England and Wales, and he holds the rank of sub Grand Prior in the Canadian Grand Conclave.

"Fr. W. J. B. McLeod Moore, 33°, etc., Provincial Grand Commander and Grand Prior of the Orders of the Temple and Malta, in Canada.

"Dated at Toronto, this 30th day of March, 1864."

EASTERN STAR.—Bro. JAMES L. ENOS, of Cedar Rapids, Iowa, one of the most popular Masonic Lecturers in the west, is holding a series of E. S. Levees with great success. Bro. Enos is also one of the Grand Lecturers of the State, and reports a growing interest in the lodges, and a strong and determined love for the good old Webb Work, which has now been used nearly four years in our sister jurisdiction. Harmony prevails in all the lodges o Iowa. Long may it continue.

—"In the February No. of the VOICE you aver that the text, "Ask and ye shall receive," is in John XV, but your printer erred. It is XVI. It may do harm unless corrected, for the brother may undertake to show it to his wise teacher, and lo, it is not there."

—The true history of Brother David Vinton, author of our celebrate lyric, "Solemn Strikes the Funeral Chime," involves points of thrilling interest. We hope some day to give them. We found the following receipt of his, among some old papers, lately:

CARMEL, PUTNAM CO., N. Y.,
January 14, A. L., 5818.

Received of the Treasurer of —— Chapter, No. —, Fifty Dollars in full, for a course of lectures in the Mark Master, Past Master, M. E. Master, Royal Arch and Royal Master's degrees, in theory and practice, for the last ten days past.

DAVID VINTON, Grand Lecturer, etc.,
$50. Throughout the U. States.

—On the 25th of December, 1797, a petition from a number of brethren, confined for debt in the jail of the city of New York, was presented the Grand Lodge, craving leave to assemble on the evening of the Festival of St. John the Evangelist, and celebrate that day as a lodge. On motion, *Resolved*, that a dispensation be issued to the petitioners for that day only, and that the presiding officers be named by the Grand Lodge officers.

—The expression, "Omnific Word," for which you enquire, is found in Milton's Paradise Lost, in that sublime passage where the Creator, looking over chaos, cries out:

> "Silence, ye troubled waves! and thou deep, peace;
> Said then the OMNIFIC WORD, your discord end."

—We are notified of the death of Brother James Frisbee, a valued correspondent and friend. He deceased at Kittery Point, Maine, April 7th, 1864, having faithfully served the Order nearly 40 years. He was initiated at Norfolk, Va., in Naphtali Lodge, No. 56, March 7th, 1825.

—We have, by the same mail, notice of the deaths of two of the "good and true," of the fast-lessening chain. Brother Abel Wetherbee, of North Adams, Mass., died suddenly April 6th, 1864; Brother F. A. Sprague, M. D., Treasurer of Rob Morris Lodge, No. 115, Eagle, Wis., Feb. 4th, 1864, aged 70 years. In relation to the former we have no words to express our sensibilities. Bro. Wetherbee had been for several years a frequent and valued counsellor and a devoted friend. We lay our tribute upon his grave.

Bro. Sprague has had an obituary from his lodge, from which we extract the best sentiments, asking leave to confirm these flattering expressions in every respect.

Resolved, That in the death of Bro. Sprague we do not recognize the sudden severing of those ties which bind the youth to earth, but rather the calling home of a true and faithful son, in whom was found the ripening of all those faculties and virtues which are the bright jewels in the crown of the good man who has attained the allotted age of man.

EMERY.—Brother Horace Emery, of Clayton Lodge, Monona, Clayton county, Iowa, died April 9th, 1864. A large concourse of the Brethren and mourning friends accompanied his remains to the tomb.

—We pause, solemnly, in our labors, and, reading a letter from Bro. Lewis J. Coulter, of Des Moines, Iowa, the announcement: "Captain Amos B. Miller fell, pierced with a bullet, April 26th, 1864," we give our tribute, *a tear to his memory*. We spent a happy hour with him at the Head-Quarters of our old companion, Col. Scott, in August last, and shall doubtless meet him again in the land where there is no war.

—Among recent deaths we notice that of Bro. Charles Edward Howard, of Fellowship Lodge, Mass. About 80 of the brethren dropped the green sprig in his grave. Bro. A. G. Mitchell, of Phœnix Lodge, N. Y. Bro. Chas. R. Smith, of Plymouth Lodge, No. 149, Indiana. Each has left a fragrant memory to surviving friends.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, wherever he may be, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c. The office of Bro. Rob Morris has been permanently established at New York.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] **MAY, 1864.** **[No. 5.**

The Whole Duty of Man.

We find no better expression of the duty of a man and Mason, outside the holy lids, than in the concluding stanzas of "Paradise Lost." Read it again, those of you who are most familiar with "the Blind Bard," and discover new beauties:

> "Henceforth I learn that *to obey* is best,
> And love with fear the only God; to walk
> As in His presence; ever to observe
> His providence, and on Him sole depend,
> Merciful over all His works, with *good*
> Still overcoming *evil*, and by *small*
> Accomplishing *great* things, by things deemed *weak*,
> Subverting *worldly strong*, and *worldly wise*
> By *simply meek*; that suffering for truth's sake,
> Is fortitude to highest victory,
> And to the faithful, death the gates of life;
> Taught this by His example whom I now
> Acknowledge my Redeemer ever blest.
>
> To whom thus also the Angel last replied:
> *This having learned, thou hast attained the sum*
> *Of wisdom;* hope no higher, though all the stars
> Thou know'st by name, and all the ethereal powers,
> All secrets of the deep, all nature's works,
> Or works of God in heaven, air, earth, or sea,

And all the riches of this world enjoydst,
And all thy rule one empire; *only add*
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add *love*
By name to come called *Charity, the soul*
Of all the rest; then wilt thou not be loth
To leave this paradise, but shalt possess
A paradise within thee, happier far."

There—read it once again. Nay, read it the third time, and say what lecture could the Lodge-Master give his hungry and thirsty brethren, better adapted to their work as speculative architects than that!

Now join to it the following, from Cowper's poem on "Retirement." (By the way, it is claimed by English writers that William Cowper was a Freemason.)

"Opening the mass of God's extensive plan
We find a little isle, *this life of man;*
Eternity's unknown expanse appears
Circling around and limiting his years.
The busy race examine and explore
Each creek and cavern of the dangerous shore,
With care collect what in their eye excels,
Some *shining pebbles*, and some *weeds and shells;*
Thus laden, dream that they are rich and great,
And happiest he that groans beneath his weight;
The waves o'ertake them in their serious play,
And every hour sweeps multitudes away;
They shriek and sink, survivors start and weep,
Pursue their sport and follow to the deep.
A *few forsake the throng;* with lifted eyes
Ask wealth of Heaven, and gain a real prize,
Truth, wisdom, grace, and peace like that above,
Sealed with His signet whom they serve and love;
Scorned by the rest, with patient hope they wait,
A kind release from their imperfect state,
And, unregretted are soon snatched away
From scenes of sorrow into glorious day."

Can anything be better than that, or better express the whole duty of man?

The same writer, in his elegant effusion upon "Charity," says:

"God working ever on a social plan,
By various ties attaches man to man;
He made at first, though free and unconfined,
One man, the common father of the kind;
That every tribe, though placed as He sees best,
Where seas or deserts part them from the rest,
Differing in language, manners, or in face,
Might feel themselves allied to all the race."

Next compare the thoughts of one of our modern lights, one worthy to shine among the higher luminaries, DeWitt Clinton. In 1793 he declared the duty of a Mason in these forcible words: "A Mason is bound to consult the happiness and to promote the interests of his Brother; to avoid everything offensive to his feelings; to abstain from censure, reproach, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honor, his *character*, against unjust attacks; to relieve his wants and his distress; to instil into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duty a man owes to the community."

Now take a brother, one of your own number, nay, *take yourself*, and apply the tests, the tools of speculative architecture, and see whether you are performing these duties of a man and a Mason.

Apply the twenty-four inch guage; do you give a third part to charity and to God? Lay the plumb-line; do you walk erect both before God and man? Put the square to yourself; is there such a fulness in the angles as will fill it? Put the level; is your equality with the nobler class of men? Look upon Jacob's Ladder; are you advancing upon the third round? Try the trowel; does the cement of brotherly love duly adhere?

What tremendous questions are these! And yet it is better we should ask them of ourselves, now in the fields of human trial, while the Temple is yet a building and the opportunity for personal improvement is afforded us, than that the trial should be postponed until the Judgment Day, when the inflexible Judge must vindicate the laws of Moral Architecture in our unhappy persons and cast us, as unworthy and rejected, "into the rubbish!"

HOURS GREEN AND PRECIOUS.—A venerable Brother, James W. Jenkins, of Barre, Mass., writes us that "his glass is nearly run," yet he feels a lively interest in the publication of the *Voice*, and that the hours he now spends in the Lodge are as *green* and *precious* as at the age of twenty-five! Heaven's gracious light bedeck the head of our veteran Brother.

Lingering Music.

BY ROB MORRIS.

[It is affirmed by those best qualified to judge, that in the apartments occupied by any well-working lodge of Masons, there may be heard for an hour after the dispersion of the brethren, NOTES OF MUSIC—weird, lingering, and of wondrous sweetness. They are significant, it is said, of that first anthem, inspired by the genius of GRAND MASTER SOLOMON, and sung in the Masons' lodges in the crypts and chambers of the Temple. They are the *lingering music* of the Masons long dead. No one who has ever enjoyed the influence of that ghostly melody sung by invisible choirs in the deserted lodge at midnight, can ever forget it.]

Lingering notes the echoes stir,
  Soft and sweet, these walls along;
Softly, sweetly, they concur
  In the pleasant tide of song;
Night-birds cease their plaintive lays
Listening to this hymn of praise.

Angels gliding through the air,
  On celestial mission bent,
Pause, this sacred hymn to hear,
  Fold their wings in soft content,
Join their notes divine to these
Hymning Masons' mysteries.

Now the solitary room,
  Peopled with a countless throng,
Now the stillness and the gloom
  Kindle with the tide of song,
Filling our delighted ears,
Music of three thousand years.

Every emblem pictured there,
  On the ceiling, wall or floor,
Gavel, Trowel, Apron, Square,
  Column rent, or open Door,
Blends a light and yields a tongue
With this softly-lingering song.

Now the anthem dies away;
  One by one the voices cease;
Birds resume their wonted lay;
  Angels on their mission press;
But the latest note that moves
In this mystic song is LOVE'S!—*Masonic Monthly.*

Masonic Events that Occurred in May.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1769, 1st—Wellington.
1813, 4th—J. S. Reeves.
1822, 12th—James L. Orr.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1835, 7th—James Hogg, the Ettrick Shepherd.

DEATHS OF WELL-KNOWN MASONS.

1777, 2d—Gen. David Wooster, G. M. of Conn.
1821, 5th—Napoleon the Great.
1856, 7th—Wm. C. Dawson, G. M. of Georgia.
1838, 11th—Wm. Page, D. G. M. of D. C.
1852, 16th—John Snow, P. G. M. of Ohio.
1857, 19th—Wm. H. Earl, P. G. M. of N. J.
1780, 20th—Henry Price, P. G. M. of Mass.
1834, 20th—Lafayette.
1850, 20th—Winslow Lewis, sen., of Mass.
1838, 21st—Earl of Dalhousie, P. G. M. of Scotland.
1844, 23d—Benjamin B. Appleton.
1859, 23d—George Breckenridge, P. G. M. of Kentucky.
1857, 24th—Charles S. Frailey, P. G. M. of D. C.
1863, 25th—Richard Apperson, P. G. M. of Kentucky.
1790, 26th—Gen. Israel Putnam.
1850, 28th—Rev. J. Newland Maffitt.
1810, 30th—Wm. Ball, P. G. M. of Penn.
1861, 31st—Charles Scott, P. G. M. of Miss.

CORNER STONES PLANTED.

1775, 1st—Freemason's Hall, London, England.
1847, 1st—Smithsonian Institute, Washington, D. C.
1841, 5th—New Museum, Perth, Scotland.
1852, 5th—Scotch Presbyterian Church, Ceylon.
1801, 14th—Wet Docks, Leith, Scotland.
1843, 16th—New Colonial Building, Pr. Edward's Island.

1850, 18th—New Church, Hepstonstall, England.
1858, 18th—Custom House, Detroit, Mich.
1852, 20th—Masonic Hall, Little Rock, Ark.
1858, 20th—Arsenal, Dunkirk, N. Y.
1854, 24th—Masonic Hall, Gordonsville, Ky.
1858, 26th—Custom House, Concord, N. H.

EDIFICES, &C., MASONICALLY DEDICATED.

1854, 1st—Masonic Hall, Bristol, Penn.
1776, 23d—Freemason's Hall, London, England.
1851, 29th—Masonic Temple, Indianapolis, Ind.
1832, 30th—Masonic Temple, Boston, Mass.

MASONIC GRAND BODIES ORGANIZED.

1808, 1st—Grand Chapter of Virginia.
1855, 3d—Grand Council (Cryptic) of Maine.
1856, 5th—Grand Commandery of Maine.
1838, 11th—Grand Lodge of Texas.
1854, 15th—Grand Commandery of Indiana.
1798, 17th—Grand Chapter of Conn.
1846, 18th—Grand Chapter of Miss.
1797, 19th—Grand Commandery of Penn.
1812, 29th—Grand Chapter of S. C.
1801, 31st—Supreme Council 33° of S. C.

MISCELLANEOUS.

1782, 1st—Duke of Cumberland made G. M. of England.
1848, 1st—Masonic Signet (periodical) published.
1775, 2d—Duchess Bourbon, Grand Mistress Ad. Rite.
1859, 2d—1st National Masonic School of Instruction.
1806, 3d—Convention, Norfolk, Va., to establish G. Chapter.
1825, 4th—Lafayette visited Grand Lodge of Tenn.
1758, 5th—Pope Benedict XIV (Antimason) died.
1776, 6th—Convention, Williamsburg, Va., to establish G. L.
1843, 8th—Masonic Convention, Baltimore, Md.
1822, 9th—Convention, Washington, D. C.
1846, 11th—Masonic Convention, Winchester, Va.
1853, 11th—Grand Masonic Demonstration, Tippecanoe, Ind.
1310, 12th—54 Knights Templar burnt at Paris.

1797, 12th—Convention, Philadelphia, Penn., to establish Grand Commandery.
1823, 19th—Convention, Mobile, Ala., to establish G. Chapter.
1829, 20th—Eli Bruce incarcerated.
1853, 22d—American Freemason, (periodical,) published.
1530, 24th—Malta occupied by Knights of Rhodes.

Collection of Dues.

At the end of every three months, not more, the dues of the members of a Lodge should be collected. If the brother desires further time let him ask it; but consider the amount *due*. To advance still another step in financial equity, he should proffer his request *before* his quarter is out. As to the Secretary, he must notify the person owing, by regular form of account. Who of all Secretaries has been inducted into this duty? Let him have honor accordingly. Know a faithful Secretary by this, that the highest of his wishes is for each brother to keep his account *squared* upon the ledger;—this being done, (the two pages standing like well-balanced scales,) you meet nothing but smiles in the south-east of the Lodge. Instead of being a retired place, (as surely it is when every brother *owes the Lodge*,) and the candidate the only person who is made to feel welcome there, all listen with pleasure to hear the Secretary engage in the performance of his stated duties.

The same lectures and the same five great points of obligation apply, word by word, in the financial relation of a brother to the Lodge as before in the other relations. How, then, can the instructor, without a blush, face his fellow-member, when he communicates to him the moral code, and especially HONESTY, the first badge of the Order, and the most important, who is quarters and even years in arrears to the Lodge? When the Secretary's book informs him of his defalcation, it ought to palsy his tongue. One of that class, the FAITHFUL SECRETARIES, (very scarce they are!) used to express, by the cant phrase, "It is now 6 o'clock, A. M., in the time of your payments!" the fact of a brother's being on his second quarter's dues, and the debtor well knew that if the hint was not speedily taken, a broader and more public one would follow. Honesty as between brother and brother, and a brother and his Lodge, is an early inculcation of his induction, and this closes the lesson.

The Ladies as Freemasons.

So much has been said recently, in certain journals of pugnacious repute, adverse to the claims of ladies to Masonic privileges that we propose to give some extracts from an author of the last generation, whose views upon Masonry are usually quoted as sound and authoritative. We allude to Capt. Smith, author of "Use and Abuse of Masonry."—We need not say to our readers that we are not prepared to go as far as this author in admitting ladies to the lodges; we give his opinions for what they are worth. But they will show the utter want of veracity of those writers who charge us with introducing novelties under the head of "Adoptive Masonry."

In the latter part of the work named is a chapter, "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons." It seems to have been delivered as an Address, and was first submitted, the author declares, to a lady of eminent qualities, who revised it and gave it some finishing touches.

Arduous is the task I am now entering upon, and very difficult, indeed, is it to eradicate opinions which have been so strongly impressed upon the people's minds, and especially those of the fair sex, for ages past. However, the reasons and arguments that I shall lay down I hope will remove those grounded opinions, and prove highly satisfactory to fair readers; as I am sure when they consider seriously upon Masonry, and but for a moment reflect that its institution is for the improvement of the minds and morals of mankind, they will allow them to be just.

In the first instance, and it must be allowed a truth beyond the power of contradiction, that no society, or body of men upon earth can venerate, adore, and esteem the fair sex more than Freemasons do. We can not but reckon it a very great misfortune that the ladies should be offended at their non-admission into this Order; and the more so, as they learn with what moderation Freemasons comport themselves in their assemblies; but without knowing the reasons why they are not admitted, some, indeed, censure us with all the severity their delicate minds are capable of; others, again, are as liberal and unrestrained in praise of the Society. This, we must beg leave to say, is entirely owing to mistaken prejudice, because a little reflection would convince them that their not being received into this institution is not in the least singular, as some Masonic authors allege, who say, "they stand in the same predicament with respect to the priesthood, and many other societies; the solemn assemblies of the ancients, the senates of pagan, and the conclaves of papal Rome, all national senates and ecclesiastical synods, universities and seminaries of learning, etc., etc., with which they might with equal propriety be offended."

Others, again, assert that the reason why ladies were excluded this society, was to take away all occasion for calumny and reproach, which those shallow geniuses seem to think would have been unavoidable, had they been admitted. And again, that since women had, in general, been always considered as not very well qualified *to keep a secret*, because the woman of Timnath, whom Samson took to wife, betrayed the secret of the riddle, which he entrusted her with, to the Philistines. Likewise, because Delilah, after repeated stratagems and art, persuaded Samson to inform her where his great strength lay, which he had no sooner done than she betrayed him to the Philistines, who bound him and put out both his eyes. I think it exceedingly unjust to exclude the fair sex from benefiting by our societies on account of Delilah's behavior; because it is not known whether she was a woman of Israel or one of the daughters of the Philistines; whether it was Samson's wife or only a harlot, sacred history has not told us. However this be, her whole behavior speaks as a mercenary woman who would do anything for money; and accordingly Josephus calls her a common prostitute to the Philistines.

I must further add that in the most solemn and serious moments of the assembled Freemasons in open lodge, and at the reception of a brother, the ancient, and even the most part of modern Freemasons always present the newly initiated brother with *two pairs of white gloves*, one pair for himself, and the other pair for a lady, with a strict charge to present them to that female for whom he has the greatest regard; and even in our hours of relaxation from labor, when innocent mirth abounds we never forget Milton's words:

> "Grace was in all her steps, heaven in her eye,
> In every gesture, dignity and love."

An anonymous author of reputation observes, that though men are more reserved and secret in their friend's concerns than their own, women on the contrary, keep their own and friend's secrets better than men. Modesty in a woman supposes all other virtues; immodesty all other vices. Women generally take greater care of their reputation than men do of theirs. Why then, do we account them the weaker sex? Hence, as virtue makes a beautiful woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

On many occasions of late, the ladies have been admitted to sundry parts of our ceremonies, viz., At laying the foundation stone of Freemasons' Halls, dedications of the same, Royal Arch processions, private and public Masonic orations, etc., at one of which the ladies were thus addressed by the Orator:

"You have heard, ladies, our grand principles explained, with the instructions given to the brethren, and I doubt not but at other times you have heard many disrespectful things said of this Society. Envy, malice, and uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great, then, the obligations you lay on this lodge. With what respect, superior esteem and regard are we to look on every lady present, that has done us the honor of her company this evening. To have the sanction of the fair is our highest ambition, and our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex, and we flatter ourselves the most splendid ball could not afford you greater pleasure, than to see the human heart made happy, and the poor and distressed obtain present relief."

Hence as there is no law, ancient or modern, that forbids the admission of the fair sex amongst the society of Free and Accepted Masons, and custom only has hitherto prevented their Initiation, consequently, all bad usages and customs ought to be annihilated, and ladies of merit and reputation admitted into the Society; or at least be permitted to form lodges among their own sex, in imitation of those in Germany and France. This is a plan that the unfortunate Dr. Dodd had much at heart, and had so far succeeded in as to be ripe for execution had his untimely death not prevented it.

I know there will be many prejudices entertained against the character of Masonic ladies, and, perhaps, if ladies' lodges were as numerous as those of the other sex, some inconveniences might arise from it; but I must own it does not appear to me that a woman will be rendered less acceptable in the eyes of the world, or less qualified to perform any part of her duty in it by employing a small allotment of her time in the cultivation of her mind by studying Freemasonry. Time enough will remain, after a few hours in a week spent in the study of the Royal Art for the improvement of the person, for domestic concerns and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them; I will not so far intrude on a province which by no means belongs to us. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have always allowed the ladies the possession of the most delicate and refined taste in the improvement and perception of all kinds of beauty.

From what has been advanced, not one doubt remains but the ladies may, and have an undoubted right to be admitted as members of the most ancient and most honorable society of Free and Accepted Masons, neither can any brother or set of brethren be accused of violating his or their obligation in aiding or assisting at the initiation of the ladies, or in forming female lodges. Hence many advantages will arise to the society in general, and among the rest, that of assisting the widows and orphans of deceased Freemasons, to which the Grand Lodge of England gives no relief. Therefore, let all Freemasons unanimously sing aloud:

Open ye gates, receive the fair who shares
With equal sense, our happiness and cares;
Then, charming females, there behold
What massy stores of burnished gold,
    Yet richer is our art;
Not all the orient gems that shine,
Not treasures of rich Ophir's mine,
    Excel the Mason's heart;
True to the Fair, he honors more
Than glitt'ring gems, or brigh est ore,
    The plighted pledge of love;
To every tie of honor bound,
In love and friendship constant found,
    And favored from above.

The "Ditto" in Masonry.

Business men in making out a bill of items, where the same article occurs in a number of consecutive lines, are accustomed to "ditto" the articles rather than repeat the word so often.

In describing the customs and usages of lodges doing the Webb-Preston Work, a person can "ditto" the whole. All the variations observed in a score of lodges will scarcely warrant the introduction of a new line. How is it with the thousand and one bastard Rituals in vogue in many States? why you can not ditto a dozen of their usages, they are so variant with each other. And yet this is what some of our Masonic periodicals call Freemasonry. Had Solomon's builders employed such a system, there never would have been one stone laid upon another in his royal edifice.

Music in the Lodge.

The use of music at the end of lodge labors has three advantages, as the accomplished Webb taught—pleasure, scientific improvement, and advance in Masonic philosophy, prefigured in the poetry. It were worth a six months' study to become expert in lodge music; nay, more. Though ten or twelve months' leisure were expended in this direction, no regrets would follow. From the first step of induction, if the brother were to hear our æsthetics done up in proper rhyme and attuned to fitting notes, his desires toward *more light* would be seen to take a greater flight, and in the final step of the sublime degree he must assuredly succumb to the power of tragedy as tunefully set to verse. Notify the person who has become indifferent to lodge meetings, that *music is there*, and he will be seen first at the opening. Music first inducted Robert Burns into the love of Masonry; its practice in the old Scottish lodges enamored him, and through it he acquired the summit of his Masonic wishes. Introduce music as a regular visitant into your lodge. This being done, the two (the drama and song) meet in a retired place as lovers should, and a few minutes are minutes of bliss. Before the hour of noon is *labor*; and the candidate for human toil is made to hear the harsh notes of command. But let the sun come in the South, and lo, the change! The same lectures, how differently they sound! and the same five points of obligation, how much more willingly he holds by them! Word by word as before, yet the impression how different! Join music to the hour of refreshment, and the elements of bread, salt, and water, which are provided for his food, become manna to his taste. His face is covered as with the glow of health and delight. The lecturer has an easy task with him, then. He who hands him a piece of bread and directs him to taste it and to say what it is, will hear joyful words when he replies. What the lecturer *says*, accords with what the Brother *thinks!*

The Lecturer of Sixty Years Since.

Sixty years since, a bright Mason and student was found in the person of *Benjamin Gleason.* The Grand Lodge of Massachusetts, which a few years previously had succeeded in uniting all the lodges of that jurisdiction, save one, into its own body, issued in March, 1805, a *Circular Letter*, headed "From the East, the West, and the South of the Grand Lodge of Massachusetts." In this document, drawn up with care, the confession is made, by way of prefatory remark, that "Great and serious inconveniences have arisen and continue to arise, to our Most Ancient and Honorable Fraternity, from the rude, imperfect, and in many instances, *erroneous Lectures and Mode of Work* in many of our lodges; and the respectability and credit of every lodge demand that those inconveniences should be removed as speedily as may be."

These discrepancies doubtless grew out of the conflict of the two bodies styled the "Ancients" and "Modern," each of which had its headquarters in Boston, and between whom there was little cordiality for a long time subsequent to the Revolutionary War. Indeed, to this day the lodges of Massachusetts are *not numbered* as in other jurisdictions, owing to the obstinacy of the various Boston lodges in claiming preëminence upon the rolls. Considerable confusion arose out of this irregularity of which we need not speak here.

The Circular goes on to aver that "Many officers of Grand Lodge and other very respectable brethren in various parts of this Commonwealth, have earnestly requested the Grand Lodge to establish a regular and uniform mode of Masonic labor in all the several Degrees; and that the most excellent and highly-valued lectures belonging to those Degrees, and *which diffuse true Masonic light and information to the Craft*, may be taught invariably in all the lodges, and agreeably to the Ancient Forms and venerated Landmarks of the Fraternity."

These "excellent and highly-valued lectures" are those which Thomas Smith Webb had received some eight years before at Albany, N. Y., to inculcate which he had already published two editions of his "Freemasons' Monitor," and in which he had, after removing to Providence, R. I., instructed Benjamin Gleason, then a student in Brown University there. The whole Circular before us, shows too plainly the hand of Gleason himself to doubt who, in the main, was the composer.

But to proceed, "And whereas, the Grand Lodge, ever attentive to promote the welfare and happiness of the respective lodges and particularly desirous to meet the united wishes of their brethren, by correcting the errors in Working, and remove the just complaints in consequence thereof, and to establish uniformly the *Ancient Mode of Labor* in the several Degrees of Masonry, did, at the Quarterly Communication in March, A. L., 5805, by a unanimous vote impower the Most Worshipful Isaiah Thomas, Esq., Grand Master, to use such ways and means as he should judge would best accomplish this important object. In consequence of which vote our said Most Worshipful Grand Master, having with a number of Present and Past Grand Officers, examined our worthy Brother, BENJAMIN GLEASON, P. M., etc., and *finding him an excellent workman in Ancient Manner and Form,* and well-skilled in the several Degrees of Masonry, has appointed him, our said Brother Gleason, Grand Lecturer and Instructor; and that the errors complained of may be thoroughly corrected, the evils resulting from those errors effectually removed, and a uniform method of Working and Lecturing in Ancient Manner completely obtained, our Most Worshipful Grand Master has Commissioned and Directed our said Brother Gleason to visit all the Masonic Districts in this Commonwealth, and carefully and seasonably to notify the several Right Worshipful Masters and Worshipful Wardens of the Lodges in said Districts to meet at such times and at such lodge-room or rooms in each District, as may be convenient; then and there diligently and faithfully to communicate from us to such Right Worshipful Masters and Worshipful Wardens, and to such Officers and Members of Lodges, as may by said Right Worshipful Masters and Worshipful Wardens be selected, (or chosen by the Lodges to attend on the occasion,) such lessons and instruction in the ancient mode of Masonic Labor, in the several Degrees of Entered Apprentices, Fellow Crafts, and Master Masons; with the regular mode of Opening and Closing the Lodge in those Degrees; and also such illustrations, by lectures, of the ancient Principles and Usages of our Honorable Fraternity, as have been sanctioned by Past and Present Grand Lodges and Grand Masters, in Europe and in the United States, and approbated and adopted by us, being according to the Old Constitutions. And he is also to communicate from us to said Right Worshipful Masters, whom it may concern, *the mode of Installing, etc., newly-elected Masters and other officers of Lodges,* as approbated and sanctioned by us."

The allusion here is to the Degree or Order of Past Master, to which the then recent establishment of the G. G. Royal Arch Chapter had given dignity and importance.

The Circular goes on to direct that six successive days be appropriated to each Lodge, or longer, if needful to complete the necessary instruction, but not to exceed twelve days at a place, and that Bro. Gleason is to take accurate lists of all who officially attend upon his instruction, also of the time employed, and the contributions in money made to him. The Lodges are "requested and recommended" to assist him in the discharge of his duty. They are expected "cheerfully to embrace an opportunity, *long desired by all good Masons,* of establishing within this jurisdiction a regular and uniform mode of Work as a means of strengthening the attempt to restore the Sublime Art to its Original Excellence. The diffusion of the genuine Ancient Principles of our Order will display the Wisdom, Strength, and Beauty of Masonry; and it must add to your felicity as members of our extensive Fraternity, and as men, to cultivate those principles in their highest perfection in the Lodges where you have the honor to preside. You will, therefore, with alacrity attend to the lectures and instruction that will be offered you, and make yourselves fully and completely acquainted therewith."

The officers are further directed to choose such members of their lodge to attend the lectures "as are most likely to receive and fully to impress on their memories *the Word and Spirit of the Lectures,* etc., that they may readily communicate them to other members of their lodges, and enable the whole to become expert Workmen and valuable Masons."

The compensation to the Lecturer was to average about fifteen dollars to each lodge, which, considering the greater value of money at that day as compared with the present, was a pretty fair remuneration. The Circular closes with recommending Bro. Gleason "in this his truly arduous undertaking," to those persons to whom it is addressed, and is signed by the four Grand Officers, attested by Thaddeus M. Harris, as "Grand Corresponding Secretary."

This is the outset of Bro. Gleason's career. He was a worthy pupil of a worthy Master, the only one of the eminent itinerant Masons of that day, unless we may select David Vinton, who had the education and intelligence of his tutor. Had his lot been cast in other jurisdictions we might have had sketches of his life and labors, which are so much wanted to guide Lecturers at the present day. As it is, we must be content with the few allusions to his labors which appear in the Proceedings of the Grand Lodge of Massachusetts, and which serve only to show that he pursued his vocation for 25 years, in the spirit with which he set out, and that the Work of that jurisdiction, until the unfortunate innovations growing out of the Baltimore Convention of 1846, remained almost literally unchanged.

THE WEBB LECTURES.—These far excel all others in strong, comprehensive language, and the proper interweaving of ceremony and *rationale* of Masonry. The language is chiefly of Saxon derivation. Of 83 words taken at random from the Lectures, 59 are monosyllables of that sort. In this respect they resemble the King James' Translation of the Scriptures, and such works as The Pilgrim's Progress of Bunyan.

THE TRUE OBJECTS OF MASONRY.—Dodgeville Lodge, No. 119, Wis., to its announcement of regular meetings adds these comprehensive lines:

"To widow's tears, to orphans' cry,
All wants our ready hands supply,
So far as power is given;
The naked clothe, the prisoner free,—
Such are the deeds sweet Masonry
Reveal to us from heaven.

Hours of Refreshment at Grand Lodge.

COMMUNICATED BY A GRAND LECTURER.

THE THIRD ARTICLE.

I left Brother Brown standing in the north-east corner, about to tell his experience, as he said, in his own way, but not in his own language, for the verses he was about to recite he had heard in a similar meeting some thirty years before. It was at the time that Jeremy L. Cross was lecturing the lodges in New London, Norwich and vicinity, where the ritual is retained in its original purity to this day.

There were not so many lodges in those days, yet every Mason was a *Mason*, and they followed Bro. Cross from lodge to lodge, to learn the ritual from his lips, and to enjoy those social reunions which formed one of the many pleasing features of his schools of instruction, for he was one of those old-time Freemasons who knew how to conduct the hours of refreshment so that "the W. M. did have pleasure and the Craft profit thereby."

It was during this tour of Jeremy Cross' that Brother Ansel Humphreys, the first Grand Lecturer and Past Grand Master of Iowa, received his Work, under which the first lodges in the State of Iowa were organized, and Brother Humphreys stands to-day acknowledged as the first ritualist in that State.

While spending a day a short time since at Muscatine, I called on this apostle of Masonry and found him, although advanced in years, hale and hearty, and as ready to rehearse the ritual and advocate the necessity of uniformity on the old Webb Work as when I last saw him, ten years before. He gave me the history of rituals in that State, also of the visit of Brother Willson, Grand Lecturer of Vermont, to the Grand Lodge of Iowa. He said that he and Brother Willson spent some three days together; that during that time they rehearsed the ritual over and over again, and that Brother Willson declared the ritual taught by Brother Humphreys to be the Webb-Barney Work, just as he received it from Barney in 1816. Brother Humphreys declared the ritual rehearsed by Brother Willson and Brother Rob Morris at the meeting of the Grand Lodge of Iowa, and now promulgated by the custodians of the Work in that State, to be the Work as he received it from Brother Jeremy Cross, over forty years ago!

But you remind me that Brother Brown yet stands in the north-east corner! Yes, yes. I had almost forgotten it. But do you know that I have sometimes thought that Masons should stand in the north-east corner longer than they do! Or else remember better the great and important lessons they were there taught. What an important period in the history of a man is that when, after being made a Mason, he is about to receive that solemn charge, and those first instructions on which to build his future moral and Masonic character! From that time, henceforth, he is to be an upright man and Mason, and never to forget the duties he owes to God, his country, his neighbor, or himself! "To God in never mentioning His name but with that reverential awe which is due from the creature to his Creator. To his country by discountenancing disloyalty or rebellion, patiently submitting to legal authority and conforming with cheerfulness to the Government of the country in which he lives. To his neighbor in acting upon the square, doing with him as he wishes to be done by, avoiding all irregularities and intemperance that might impair his faculties or debase the dignity of his profession."

Yes, did we but heed the lessons of the north-east corner, and carry them out in our every-day walk and conversation, how much misery might be spared! how much peace might we not restore to the troubled mind! how much distress might we not relieve! And this puts me in mind of a north-east corner story, told by Brother Rosmir; and as it will take but a little while to tell it as it was told to me, I beg that you will allow this small digression.

THE NORTH-EAST CORNER STORY.

On second thoughts, I will postpone the story, and in its place offer these lines stating "Brother Brown's experience," in his own rhythmical style. The reader will find some good thoughts in it:

BROTHER BROWN'S EXPERIENCE.

Before I became a Freemason
I thought it some damnable thing.
I thought it was witchcraft or treason;
Some swore that the devil reigned king.
But fully determined to venture,
Without any further delay,
With a firm resolution to enter,
To a lodge then I hastened away.

I met an old friend, a relation,
Who I heard was a Mason before,
To him I soon made application,
He carried my case to the door.
He told me to tarry with patience;
Straightway to the room did retire,
And soon he return'd with an answer,
And told me to come and prepare.

Good heavens! and how my heart panted,
Expecting to meet with old Nick.
The report I had taken for granted,
Before my poor heart 'gan to prick.
The way that I went was mysterious,
Tho' never a word did I spoke,
Tho' I found it a matter more serious,
And I felt in no humor to joke.

Thro' dark, dismal paths tho' I've blunder'd,
"Lord, help me!" in private I cried,
With a voice that seem'd to me like thunder,
"One question my friend and my guide."
Saying, "Brother, who's that you are leading?"
My cause unto him he made known.
My guide was my lawyer in pleading,
He carried my case to the throne.

With wisdom he taught me my duty,
He gave me new light to my eyes;
I was struck with such magical beauty,
That filled my poor heart with surprise.
He told me that I was his brother,
And that I had nothing to fear,
"We love and respect one another,
So come and partake of our cheer."

But what I saw there I can't tell you,
But this I can safely declare,
I found something good for the body,
Believe me, there's no devil there.
But this I will venture to tell you,
But not as 't was told unto me,
Before I went there I was blind, sirs,
And now with both eyes I can see.

D. W. T

Nox Masonica.

ARTICLE FIRST.

[The first two of this series were published in a New York paper in 1858, the remaining numbers are written for this Magazine.]

CHARACTERS—1, Clergyman; 2, Veteran; 3, Mason; 4, Cosmopolite; 5, Poet; 6, Orator; 7, Humorist.

Orator—The three minutes' rule; clergymen not exempted.

Clergyman—That shaft falls harmless. Clergymen are the briefest of speakers, when the importance of their mission is considered.

Humorist—Importance of their mission! Was there ever man, woman or child, who did not, like Paul, "magnify his office," and conceive his misson most important? Look at this coat—a button is missing; I left it in the hands of Squire Jim who, in a maudlin mood, this morning, commenced to tell me of the amount of nails he had used in building his pig-pen; that was his mission; and in his esteem more important than Napoleon's or Luther's.

Cosmopolite—To the theme! to the theme! We are met to compare notes, reconcile discrepancies, mutually to impart and receive Masonic instruction, and go home wiser Masons than we came! I have walked about the temple and through it; I have ascended and descended; I have labored with the Craftsmen of every degree, and in every department of the Work; and in all this my thirst has increased with what it fed upon. Sacred hunger! who shall satisfy the hunger of knowledge? Come, open the ball somebody, and lay down a proposition.

Poet—I can conceive a time when the world shall be
Much better visibly,—and when as far
As social life and its relations tend,
Men, morals, manners, shall be lifted up
To a pure height we know not of nor dream;
When all men's rights and duties shall be clear
And charitably exercised, and borne;
When education, conscience, and good deeds,
Shall have just equal sway and civil claims;
Great crimes shall be cast out, as were of old
Devils possessing madmen. Truth shall reign,
Nature shall be enthroned and made sublime.

Thus sung Fustus. Can this millenial period have its fulfilment out of Masonry?

Orator—No. Enthusiasm answers no. And I acknowledge myself an enthusiast I would set about the preparation for this glorious era as thus: Qualify every initiate to work the drama, and moralize upon every symbol and ceremony of each degree, before he advances to another. This secures *intelligent* Masons, as the ballot-box and black ball guarantee *moral* ones.

Then I would make each lodge a centre of light and knowledge, until every visitor would confess himself rewarded for his attendance, and none should go away dissatisfied. All this through lecture and library, employed by clear heads and zealous hearts. Lastly, I would direct my labors to the Grand Lodge, upon which I would not cease to pick, and peck, and cement, until it were a very sun at midday for radiance; until the Craftsmen would come up to it, as the Jews to Jerusalem; toil, and time, and money being deemed of no account in the matter, and our G. A. C. be a second paradise below! Thus would I realize the image our poetical brother has so aptly cited.

Clergyman—Not forgetting, I trust, reliance upon God, and the aid of Deity, secured through fervent prayer. There is no millenium, religious, masonic, or philanthropic, omitting this.

Humorist—If I conceive the difference between the last two speakers, one would *work out* his hoped-for reformation, the other *pray it* out!

Veteran—Ah! there is no such Masonry now a days as we used to hear. Men won't take time to investigate the good cause as formerly. The motion of the earth is accelerated in these latter times, and all things fly faster.

Cosmopolite—All respect to old age! Yet old age is quite as often mistaken as youth; nay, I believe *oftener*. The man who looks at life in 1858, from the standpoint of 1818, leaves out of sight the very spring and force which alone makes life worth living for. I have looked upon an old oak, whose annual foliage was so sparse it could be counted by a child in Arithmetic, and observed the effort the poor tree makes—for what? To furnish shade? to afford nesting-places for birds? to supply food to bird and beast? No, but *to keep itself from falling*. That is too much like old age in Masonry; few are like Salem Town, and Bancroft and Posey, who, after three score years, drop acorns and diffuse shade to all below. The greater number consume their little vitality in *holding their places.* No such Masonry now-a-days, prithee! thank God for that, if the general stampede of 1826 is a specimen of the old fashions, I would have none of them!

Clergyman—Nay, nay, Brother, not so fast. It is not every servant in the house of his Master whose business is in the kitchen, stable, or field. Some who serve only *watch and wait.* Old age has its essential part in Masonry, and oh, how important that part! Did you ever look from the dais of a lodge, or, still better, of a Grand Lodge, over a large audience, and drop your eye here and there upon a gray head? What kindling of the eye does it inspire! A Masonic Lodge without a gray head in its membership is a home without a mother. One should instantly be imported there, regardless of expense!

Humorist—To be sure. Why, the very Columns themselves, that were made of brass, and stood East of the porch, had no part in sustaining the building; they did not *touch the building;* they were like to faithful veterans, standing sentinels at the gate.

Orator—A pretty subject for an address Masonry would make, if we could not point out its antiquity! And how are we going to illustrate antiquity unless we have old men?

Cosmopolite—But then, the emblem of immortality and the resurrection in Masonry is *green*, not *gray;* a *sprig*, not a *snow-ball.*

Poet—I must answer that. The verdant sprig is the Masonic emblem of immortality, because of the contrast presented between its hue and life, and the death and chill of winter. Were there no winter, no snow, no gray and dreary barrenness, there would be no spring, no greenness, and no vitality for our use. There is a Masonic incident somewhere published, in which an old man is represented sitting, in the dead of winter and powdered with snow, under a lofty cedar tree, full of leaves. It begins thus:—

Droops thy bough, oh cedar tree.
  Like yon dear, yon aged form?
Droops thy bough in sympathy,
  For the wreck of life's sad storm?
Sad, indeed, his wintry age,—
  Cheerless now his princely home,—
And the thoughts his soul engage,
  Are of *winter* and the *tomb*,

Veteran—Thanks for your defence of age. Age is full of complaints, I know, and I should offer an apology for thus depreciating the Masonry of the present day. I remember in my Masonic youth the Mason who accompanied Braddock on his fatal expedition, and lived to return, complaining bitterly of the degeneracy of the present century. They used to vow that Major Washington was the most intelligent, the most dignified, and the most learned man the world ever produced; and that Henry Price could open a lodge with more fervor than Thomas Smith Webb himself! The only blow with a stick I ever got was from a veteran Mason in 1812, who chastised me over a glass of punch, for laughing at one of the old and somewhat smutty songs of 1756! yet I am fain to believe that the Fraternity has never quite overcome the effects of the excitements of 1826–36, numerous as the Fraternity now may be, and that there would be profit in looking back to the days of their fathers.

(*To be continued.*)

Freemasonry in the Scriptures.—If any fail to find Freemasonry in the Scriptures, it is because they do not know what Freemasonry is; *they do not know what to look for.* The instructed eye discovers its "mystic tracings" upon every page. The heart tempered with love finds daily delight in "searching the Scriptures" for these startling and ever new analogies.

Amongst the many Scriptural analogies to Freemasonry, take this from 2d Kings, 10th chapter:

"And when he was departed thence he lighted on Jehonadab, the son of Rechab, coming to meet him; and he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, give me thine hand.' And he gave him his hand; and he took him up to him in the chariot."

Milton on Suicide.

When the Texas Masons buried in Masonic form, the body of one of their Past Grand Masters, who had committed suicide, we protested in the name of Masonry against such desecration of our solemn rites. We proved by reference to the Burial Service itself, that a suicide can no more receive these last and best attentions of Masonry than a homicide. We found but few who differed with us, nor can we see any grounds for a contrary opinion. In reading Milton recently we came across a forcible passage illustrating our idea, which we transcribe. It may be seen in the latter part of *Paradise Lost.* Eve suggests suicide as an ending of their misery, while Adam argues against it. The debate is commenced by Eve:

Let us seek death, or he not found, apply
With our own hands his office on ourselves;
Why stand we longer shivering under fears
That show no end but death, and have the power
Of many ways to die, the shortest choosing,
Destruction with destruction to destroy?
She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertained, as dyed her cheeks with pale.
But Adam with such counsel nothing swayed,
To better hopes his more attentive mind,
Laboring had raised, and thus to Eve replied,
Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns;
But self-destruction, therefore sought, refutes;
That excellence thought in thee and implies
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved;
Or if thou covet death as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled; much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay; rather such acts
Of contumacy *will provoke the Highest*
To make death in us live; then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand foe,
Satan, who in the serpent hath contrived
Against us this deceit; to crush his head
Would be revenge indeed.

"Search the Scriptures."

A SKETCH FROM REAL LIFE.

The recent death of Father —— authorizes us to communicate through this Masonic Magazine some of the peculiarities which rendered him famous among the Craft in his vicinity, and which gave him a title to be remembered by surviving brethren.

He was familiarly known amongst his Masonic friends as "Father Search-the-Scriptures," abbreviated often into "Father Search," a title, by the way, in which he took great delight, and which had its origin in an inveterate habit, continued to his dying hour, of quoting Scripture in every conceivable emergency, in the lodge and out of it. We do not think we ever met a person who knew as much Scripture by heart as this venerable man, and his use of it was ever guided by good sense and discretion, as all who knew him will testify.

During various conversations in years past, which we have held with Father ——, we jotted down, by his consent, some hasty notes of his sayings and doings, and now proceed to give them, not merely to gratify the readers' curiosity, but to show the intimate connection that exists between Scriptural emblems and those of Freemasonry. The study of this subject has long since convinced us that there is no passage in Masonic instruction but has its counterpart and elucidation in the teachings of God's Word;

> "Around, above, *upon* whose lids
> We wove the INDISSOLUBLE CORD."

In an exhortation to his brethren, to which we listened with profound interest and pleasure, he made these texts part of his subject:

"I have set thee for a tower and a fortress among my people, that thou mayest *know* and *try* their way," and this led to the composition of some lines, since published, commencing:

"A city set upon a hill
Can not be hid;
Exposed to every eye it will
An influence shed,
And spread the light of peace afar
Or blight the land with horrid war."

"Thus saith the Lord of Hosts, the God of Israel, *Amend your ways and your doings* and I will cause you to dwell in this place." "Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied there with; and I will no more make you a reproach among the heathen."

Speaking of our duty to afford sympathy and relief to a brother in distress, he quoted the tremendous denunciations by Obadiah against the people of Tyre, who joined in the destruction of their brethren, instead of extending the hand of kindness and aid to them:

"For thy violence *against thy brother Jacob*, shame shall cover thee and thou shalt be cut off forever. .... Thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. .... As thou hast done, *it shall be done unto thee;* thy reward shall return upon thine own head."

Advising the brethren of his lodge of their personal duties, he quoted:

"He hath shewed thee, oh, man, what is good; and what doth the Lord require of thee but *to do justly, and to love mercy, and to walk humbly with thy God?*" "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord." "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother by profaning the covenant of our fathers." "One shall say unto him, What are these wounds in thine hands? Then he shall answer, *Those with which I was wounded in the house of my friends.*"

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts."

The charms of love as the spirit of brotherly kindness and charity afforded him his amplest store of quotations. Like St. John, who is said in his old age to have confined his admonitions to one brief sentence, "Love one another," our venerable friend made love the burden of every song. He inculcated the doctrine that brethren should not presume to associate in lodge together, who were at personal points with each other, and enforced this view by the quotation: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." In this connection also he quoted Milton:

"So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of luster from the brook, in memory
Or monument to ages, and thereon
Offer sweet smelling gums, and fruits and flowers.
In yonder nether world where shall I seek
His bright appearance or footsteps trace?"

and the words of Hosea: "They have spoken words, *swearing falsely in making a covenant;* thus judgment springeth up as hemlock in the furrows of the field."

Those who were near him in the last days say that his farewell words were, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

* * *

THE LANDMARKS.—The Masonic landmarks are not so much *a wall* against which a blind man may run, and which restricts even the giddy and ignorant. They are rather *posts and monuments* set up at intervals—intervals, perhaps, too great for the inexpert eye to see them, but not too great for science and skill to connect them with infallible certainty.

THE DESTROYER OF UNITY.—But what a heart must that man bear who can rend asunder such ties as Masonry has woven? Of the three worst punishments known to the living, surely his must be the most severe. The months roll to him no confirmation of hope. Before leaving the place of men, he may strive, but in vain, to refasten the chain he has shattered. It is proper to repent and reform, but no man can re-create. It is fitting in low and solemn accents to offer a supplication to Deity, that forgiveness may be extended, but the remedy is not in man's hands. The lessons of the time and place may serve those who come after, and they may be blest to the hearts and consciences of all who are present when the evil man dies, but such a wrong as he has committed is irreparable.

After arriving at the spot where once stood a lodge, now swept away by the spirit of discord, we pause to meditate. The seal of silence is set upon it; but there was once music among the brethren—the song first set upon their lips (who had the heart to remove it?) is lost in the general discord. The same evil one who once appeared among the children of God has appeared here, and in a like manner exercised his cruel powers. It was set on page of fate that these children of light should listen and be beguiled. This closes the history, *that they forfeited Unity.* No more pleasures of induction into the knowledge of universal Brotherhood; no more "love of the Brethren;" no more gavel sounds which are the music of authority; no more prayers, then the wings of angels bearing offerings upward; no more earnest inquirers to be informed, that should they desire to advance they will have but to make their wishes known; these ruins of a lodge wrecked upon the shoals of discord, are at the end of hope. Two or three can not be found to agree together as touching the thing they should ask. The months change; moons wax and wane; they shall be the uneasiness of lodge meetings accommodated to their movements no more. They are at the end of their labor, yet THE TEMPLE is unfinished. Counseled by a greater than Solomon to walk together in UNITY they speak to no one upon the subject of Peace. Their voice is silent save when unfriendly themes are broached. Those have a strange fashion for the now alienated Craftsmen; the *present* malign the *absent* and all is as discord would have it. Who being taught to exercise the highest prudence and discretion in everything that relates to this Order, can find a trace of Masonry in such a ruin as this?

The Rite of Memphis.

In the February No. of the *Voice of Masonry* the editor quotes the language of a Brother who has been *enlightened* to the extent of 96 degrees in the above Rite, and says, "However perfect a Master may become in that branch of the Royal Art, he has received but *a flickering light* until he has penetrated within the temple of our Ancient and Primitive Rite." Such expressions would be absolutely beneath the notice of an enlightened Master were it not for the baneful influences of this unceasing crying up and lauding of higher degrees, on the minds of the younger and less informed members of the Craft. Already in my own lodge, two or three brethren who take the *Voice*, have spoken in a very serious manner relative to this *Ancient* Rite, regretting their inability to participate in the resplendent rays of such a grand illumination! It is a wrong to publish such things, such—(I was almost tempted to say something stronger,)—*exaggerations.* This bubble, like all such, is easily pricked.

The whole affair originated in the brains of a lot of fanciful Parisians, in 1832—and it is *Ancient* indeed! And what makes the matter worse they founded the whole "Rite" on some ideas of a gentleman who "went in" on higher Masonry in *ancient times*, viz., Count Cagliostro. The *Count* pretended to have received this "Rite" from a Jutland merchant, who had resided some time in Egypt, and who pretended to have the "Ancient Mysteries of Memphis." Perhaps the Count did have some of his ideas mixed up with portions of another Rite, viz., "Mizraim," a Rite, by the way, more ancient and honorable, but even that exploded long ago. And this is the *Great Light* to which Symbolic Masonry is only a "faint glimmering!" No doubt the degrees of this Rite are very fine, beautiful, impressive, and all that sort of thing; no doubt very "pretty," but why try to palm them off as *ancient?* why compare, even, with Symbolic Masonry—aye, why call them Masonry at all? Much less, decry Masonry in favor of such bastard, new-born "Rites."

I was rather surprised to see such an article from the pen of the editor of the *Voice.* To be sure he said nothing in its favor, but I should have thought he would not have suffered even this much to pass the east gate of his sanctum. STONE SQUARER.

Editorial Note.—This criticism is kindly accepted, as all such fair and open comments will ever be. Our only reply is that there is exactly the same ground for recommending the "Egyptian Rite," so-called, as the Degrees comprehended in the Royal Arch Chapter, the Cryptic Council, and the Orders of Knighthood, as practiced in this country. All are beautiful, all are impressive, all are moral and improving, but *all are modern*, none are as much as a century old. We have never taken these "Egyptian" Degrees, but have no doubt from Brother Seymour's account of them that they are quite as good and as true as anything else that is called Masonic, *outside of the Blue Lodge.* It is time that our brother "Stone Squarer" should understand that if Mackay had said as much of Royal Arch Masonry in his "Lexicon," (from which our correspondent quotes so freely,) as he did of Cagliostro and his bastardisms, the former would have stood no higher than the latter. But Mackay is General Grand High Priest in the former, and nothing in the latter, and "that's what's the matter!"

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SITUATION OF THE LODGE.—One-fourth mile or thereabouts, is near enough in country places to set a lodge relative to human habitations. This permits the ceremony to be performed with vigor. Orders to the craft, if loudly expressed, are in danger of being overheard when buildings are contiguous. A halt is put upon fluency if the instructor suspects eaves-dropping, and he informs them that it was the practice of our distinguished brother, the great Pythagoras, to enjoin strict silence upon such as he had selected as candidates for Masonic honors, and permit none to speak for a certain number of years; this was a test of their prudence and discretion, and their ability to keep a secret. Some country lodges are so exposed that it is impossible to perform the ceremony properly. In accordance with this fact, the usage of the present day is to soften the tone and reduce the vigor of the work, until the candidates scarcely realize any trials, hardships, or dangers, as parts of their initiation. They are enjoined to keep absolute silence upon what they have not realized to be secret. Lodges, until they shall return to the "hill and dale" system, if ever, must select lofty and secluded rooms representing the same thing. The style of Masonry gets its mold from the spot in which it is found or taught.

Brant and Freemasonry.

From Brother Sidney Hayden's very excellent article upon Joseph Brant, the Indian Chief, in the "**Leaflets of Masonic Biography**," published by Bro. C. Moore, we extract the following passages.

Speaking of his European tour he says:

"Brant remained in England a few months, and it is believed that while there he was made a Mason. No record has come to us to show when or in what Lodge he became one, but as his name is not found on the records of St. Patrick's Lodge at Johnstown, N. Y., which was near his Mohawk residence, and as he was known to be a Mason soon after his return from England, it is presumed he was initiated there and received the first three degrees. Whatever prejudices of race may at that time have existed in American lodges, none were then felt in those in England, and London was the Grand East of the Masonic world, on whose ground-floor men of many different races often met in Masonic brotherhood.

"Brant was accompanied in his visit to England by a Captain Tice, who was a member of the Lodge at Johnstown, and if the Chieftain was made a Mason in London, he found not only a brother in him but also in the Johnsons, Clause, Butler, and many other of his old friends at Johnstown, whose names are associated with his in the border warfare that soon followed. History has written dark pages on these scenes, and the name of Brant stands in the annals of border warfare as *Thayendenaga, the Terrible.* His war-path was like the lightning's track, but while it blasted the sturdy oak and the bending willow, and sometimes crushed the tender flower, yet it often overleaped or passed by objects for which no reason was apparent to the common observer. Some of these incidents are to be found on the pages of written history and Freemasonry has been incidentally mentioned by the historian as the principle that warmed the warrior's heart in the hour of conflict, thus confirming our traditions, and bearing witness to our records, that *Brant was a Mason;* while other incidents are found on the same page, of equal generosity to an unprotected adversary, or mercy to a fallen foe, without ascribing any cause. To follow the Chieftain through the bloody war-path of the Revolution and detail each incident that shows a remembrance by him of his Masonic vows, and a recognition of the claims of brotherhood, would exceed the limits of this sketch, but it is justly due to his memory that some of them be given."

Theory of Masonry.—In those portions of Egyptian Masonry where the lecturer uncovers the candidate's face, places the seal of silence upon his lips, removes it again, and says the words accompanying, there is a most impressive symbolism involved. Were these ceremonies in use among us, their voice would express this invocation: "May the Lord open your lips, my Brother, to speak the good words of Masonry to all the brethren! May the truth issue therefrom with spirit and with power! May all falsehood and deceit fly before the mighty force of your deliverance, and every heart around you be awakened to the highest sense of its duty and privilege. As I have removed this seal for the last time from your lips, so do you remove the seal of ignorance too strongly hindering the truth, and make yourself known to all as the Priest of Light, a wise Mason, well skilled in all the learning of the Craft, zealous in the cause we love, and one who is *enlisted for the war!*"

The theory of Masonry involves the idea throughout, of teacher and scholar, lecturer and candidate. From the first declaration, to the last grip and word, these are supposed ever to be present. "It will *then* be explained," is the answer proper to almost every inquiry, and until the Brother is received and hailed in the celestial lodge above, crowned as a Son of Light in the presence of the Chief Harod on the Throne, he is never fully authorized to feel himself enlightened and complete. He may extend the membership of the order according to its rules, and he is empowered to claim its privileges. His private mark, by which his work is then to be recognized, may be designated, and a roll of the members furnished to him, and all that; but he can never feel, while on this side the grave, that the Degree of Masonic knowledge for which he has entered himself is complete.

☞ You ask how near to a Temperance society in form can a Masonic lodge be made. Here is the answer ready to our hands:

"Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason as he is thereby taught to avoid excess or contracting licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."

That is what our fathers taught in their lodges and is plain enough for any one to follow.

Masonic Civility.

Martin Clare, Grand Junior of England in 1735, and Deputy Grand Master in 1741–2, was a writer of great elegance and force. Had he lived in a country where the honors of the Grand Lodge are free to learning, zeal and personal merit, he had attained an eminence greater even than that of Anderson and Preston. He bore the collegiate title of Master of Arts, and was a Fellow of the Royal Society.

Among the Masonic productions which have been handed down to us as his, is an Address, delivered at a Quarterly Communication of the Grand Lodge of England, held near Temple Bar, London, Dec. 11, 1735, upon the subject of "Masonic pleasures." These he declares to be "good conversation and the consequent improvements," and says "they are the principal motive of our first entering into and then of propagating our Craft."

He claims that these advantages, viz., good conversation and consequent improvements, were better met with among Masons than in any other society then in being, and this gives us a pleasant insight into Clare's own character. For we have found in our experience that a person entering the Masonic Order is apt to find exactly what he *wants* to find. If it is good he seeks he finds it, otherwise not. Now, Martin Clare was doubtless a man of an amiable habit of mind, and seeking for the charms and improvements of conversation, he finds them in the Masonic Order, of which he says, "the basis is indissoluble friendship, and the cement unanimity and brotherly love." Could anything be more finely expressed!

To secure the harmony of conversation by pointing out the things which discompose it, is the object of this Address, and he lays down four positions upon this subject, happily applicable to Masons in all ages and in every country. He acknowledges that it is a delicate thing to interest one's self in a debate, and yet preserve the decorum due to the Masonic lodge, especially when that debate turns upon controverted points, yet he expresses his belief that "the bare mention of what may be disagreeable in debate will be heedfully avoided by a body of gentlemen united by the bonds of brotherhood and under the strictest ties of mutual love and forbearance."

Setting out with a description of *civility* as the basis of moderation in debate, he declares it to lie deeper than the outside, and in that general good-will, that decent regard and personal esteem for every man which makes us cautious of shewing in our carriage toward him, any contempt, disrespect, or neglect; in other words, "a disposition in the mind visible in the carriage, whereby a person endeavors to shun making another uneasy in his company."

The four things which Martin Clare considered directly contrary to Masonic civility, and productive of all that discord and want of harmony in conversation too frequently observed, are thus stated:

First. A natural roughness which makes a man uncomplaisant to others, so that he retains no deference nor has any regard to the inclinations, temper or condition of those he converses with.

This character meets with Clare's severe reprehension. He styles it that of a clown, and calls such conduct a brutality that every one sees and abhors, and one that finds no place with those who have any tincture of good breeding. But who is there of all our readers who can not remember in every lodge a brother bearing Martin Clare's "First mark" on his forehead?

Second. Contempt.

This, he styles inconsistent with good breeding, in fact entirely averse to it, for "nobody can bear contentedly to be slighted."

Third. Censoriousness or a disposition to find fault with others.

The evil of censoriousness, implies our author, is, that no matter what men are guilty of they do not choose to have their blemishes set in open view, for failings always carry some degree of shame with them, and never bear the exposure of their defects without uneasiness. The practice of *raillery* is deprecated, but the writer considers *contradiction* to be the form of censoriousness wherein ill breeding most frequently appears, and he instances the case of some men "who seem so perfectly possessed with the spirit of contradiction and perverseness that they steadily, and without regard either to right or wrong, oppose some one and perhaps every one of the company in whatsoever is advanced." How many such men we have met with! And the worst fault in which such figure is that of interrupting others while they are speaking, a practice which Brother Clare styles "the greatest rudeness of all."

Fourth. Captiousness.

This fourth thing which is apt to overset the harmony of conversation, Brother Clare describes as a tacit accusation and a reproach for something ill taken. It must always be uneasy to society and should be guarded against as the other three faults cited above.

Our author, having completed a series of most just observations upon these four positions, concludes by affirming that Masons have ever been lovers of *order*, and that it is their business "to reduce all rude matters to truth." He says, "the Masonic aphorisms recommend order—the number of their lights and the declared end of their coming together intimate the frame and disposition of mind wherewith they are to meet, and the manner of their behavior when assembled." He argues that as Masons are descendants of the three Builders on Mount Moriah, who reared a structure to the honor of Almighty God, which for wisdom, strength and beauty hath never yet had any parallel, and are intimately related to those great and worthy spirits who have ever made it their business and aim to improve themselves and to inform mankind, we should imitate their example that we may share their praise, and this can only be done by orderly and harmonious conduct in the Masonic assemblies. He urges such a course both in particular lodges and in the Grand Lodge, and claims that when concord shall thus rule over our assemblies the world without will come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped in the Masonic society, when orderly conducted, than in any other body of men in the world. "For no society can be so amiable as that which promotes brotherly love and fixes that as the grand element of all our actions; to the performance of which we are bound by an *obligation both solemn and awful*, and that entered into by our own free and deliberate choice, and as it is to direct our lives and actions, it can never be too often repeated nor too frequently inculcated."—*Masonic Monthly.*

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STATISTICS OF FREEMASONRY.—The *Masonic Calendar* for 1863 published at Berlin, gives details in regard to the general organization of the fraternity. There are at present 68 Grand Lodges in existence, as follows: In Prussia—3 at Berlin, viz., "The Three Globes," with 160 dependent lodges; "The Great German Lodge," (*Grosse Laneesloge fur Deutschland,*) with 69, and the "Royal York," with 34. In Hamburg is a Grand Lodge with 26 dependencies. Bavaria has one G. L. at Bayreuth (the principal Protestant city in the Kingdom) with 10 dependencies. Frankfort-on-the Main, one G. L. of Eclectic Masons, with 10 dependencies. In addition, there is the G. L. of Concord (*Eintracht*), at Darmstadt, directing 10 lodges in the Duchy of Hesse. In Switzerland is the G. L. *Alpina* at Lausanne. England has three, of which that at London has 1022 dependencies; Edinburgh, 292; Dublin, 307. In Holland is the G. L., *Grert Osten*, at the Hague, with 68 lodges. The following have each one G. L. and dependencies: Grand Duchy of Luxumbourg, 2; Sweden, 24; Denmark, 7; and Belgium, 60. The *Grand Orient* directs 172 lodges, and the *Supreme* Council, 50. Portugal, Piedmont and Sicily have each one G. L. Garibaldi is G. M. of the latter island. In the U. S. there are 38 G. L. The G. L. of Canada has 139 dependencies. Brazil has one Grand and 65 inferior lodges, Venezuela, Uruguay, Peru, Bolivia and Hayti have each a G. L. By means of these, all the inferior lodges are kept in communication with one another. There are several journals in Europe devoted entirely to the interests of the craft, as the *Bauhutte* (Rafter), *Freimaurer Zeitung*, and the *Freimaurerische Vietejahrschiff.*

Scraps of Masonic History.

It has always appeared strange to us that the various *Historical Magazines* find so little in Masonry, the oldest and most unchangeable Society in the world, worthy of their notice! It would seem that there is no field more inviting. We are glad to observe the following extract floating through the press, from the February issue of the *Historical Magazine*, and copy it, hoping for further favors:

I have been told that Masonry existed in New Amsterdam under the Dutch, but the assertion needs proof. The first Grand Master of New England received his power from John, Lord Montague, who had been G. M. in England during the year 1721. Under Mr. Henry Price, a Lodge was first organized and met in Boston, July 30, 1733. Price resigned in 1736, and was succeeded by Mr. Robert Tomlinson, who, as Provincial G. M. of New England, was present at a meeting of the Grand Lodge in London, on January 31, 1739; at this same meeting was also present John Hammerton, Esq., Provincial G. M. of Carolina. At this time, under the recent re-organization of Masonry, Provincial lodges were in existence at Bengal, Calcutta, South Wales, and also, I believe, at St. Johns, in Antigua, and on the island of Minorca.

On Dec. 27th, 1749, (the Feast of St. John,) a Masonic procession took place in Boston. Jeremy Gridley, the provincial Attorney-General of Massachusetts, was installed, it is said, Oct. 1st, 1775, as G. M. of North America; he died in 1767, aged 62, and was probably succeeded by Thomas Oxnard. It is related that when John Adams, our late President, sought Gridley's advice as to becoming a member of the Fraternity, the Grand Master dissuaded him from the step, informing him that there "was nothing in the Masonic institution worthy of his seeking to be associated with it."

The provincial Lodge of Massachusetts had authority to establish others in any part of North America, and on application of Benjamin Franklin, one was founded in Philadelphia, Penn., of which he was R. W. M. In this office Franklin was present, Nov. 17, 1760, at a meeting of the Grand Lodge in London, as was also —— Franklin, Esq., provincial Grand Secrtary of Philadelphia. Toward the close of the year 1777, many Masons at Halifax, N. S., were reported to be in a distressed condition on account of the American Rebellion. On Monday, Sept. 25th, 1786, the Grand Lodge of Pennsylvania met, to consider the propriety of renouncing submission to the Masonic power and authority of Great Britain.

Masonic Unity.

The foundation stones of "the house not made with hands," have engraven upon them the two right words, *Religion* and *Morality.* Union and Brotherly Love are the hands that point them out. This is followed by Virtue and Science, placing the former as apposite to Morality; and there is left Charity and Benevolence as hand maidens with Religion. The palm of Masonic labor, foremost in all the rewards offered the craft, is therefore, *the approbation of God.*

Standing wherever you will, within the sacred walls, you will observe upon the opposite side that word drawn from Brothers' hearts, UNITY. This is the single lesson of Masonry, not more forcibly taught in its grip, than in every symbol and sign of the Order. The word is repeated when any Masonic utterance is made. The right and left hands, and every other member, are moved and placed to inculcate it. It is on the hearts of all good Masons. Not a word is spoken by any one which does not convey it. Save to enforce this, the instructor has little to do.

This lesson, UNITY, being acquired, all is done. Let us show the Brothers now how that the temple is finished. A word has done it; each angle is formed by it. There is not an arrangement of Masonry that does not involve it. The very letters in the capestone point to it. What a word! it is even more pregnant of meaning than the word DEATH. Need we explain that the meaning of the word UNITY is the definition of MASONRY.

The flame of Brotherly love is kindled at the altar of UNITY. Grip responds, like the human face to face, with grip, each in itself conveying a volume of sentiment which is two-fold; the first part implying that perfect bond of fidelity which will henceforth exist between us; and the second part implying that it is within our hearts this bond originates, and while truth has her residence there it can never be broken, weakened or forgotten.

Masonic Baptism.

A novel and interesting ceremony took place in King Solomon's Hall, Masonic Temple, the occasion being the baptism and adoption by the Craft of three infant children of members of Parfaite Union Lodge No. 17. This ceremony has, we believe, never before been performed in California. It is an institution peculiar to the French and German Lodges; the ceremony is deeply interesting and impressive, and well calculated forcibly to impress upon the minds of those who witness it the moral and beneficent teachings of our Order—"Suffer little children to come unto me, for of such is the Kingdom of Heaven." These words of our Saviour were intended to convey the idea of the perfect innocence and guilelessness of little children, and the ceremony of Masonic baptism, while it does not partake of a religious nature, is intended to signify that these little ones, while yet their hearts are untainted by the vices, duplicity and depravity of human nature, are adopted by the members of the Lodge, whose duty it becomes, thereafter, to watch over them during the period of childhood and youth, to guide their faltering steps in the path of rectitude and virtue, and to throw around them those moral influences which spring from the precepts of our Order. The festival in question being of a family nature, the female relatives of the brethren were invited to be present, and at an early hour the north side of King Solomon's Hall presented a brilliant array of beauty and fashion; wives, sisters, mothers and daughters of the brethren all were there, their faces lighted up with smiles, and their eyes, beaming with the curiosity inseparable from female human nature, rendered the *North* anything but a place of darkness. The members of Parfaite Union Lodge, in full regalia, with the officers of the different Masonic bodies in the city, occupied the south side of the Hall. The stations of the several officers and the Altar were hung with white, typical of innocence, and beautifully decorated with garlands of flowers. A band of music, stationed in the organ-loft, played from time to time appropriate airs, and the whole effect of the scene, during the ceremonial, was most brilliant and beautiful, as well as solemn and impressive. At 8½ o'clock the young neophytes were introduced, crowned with garlands of white flowers, and led by their godfathers. The youngest—a child about three or four months old—was borne upon a litter decorated with flowers, by two of the brethren. The cortege was preceded by a white banner, upon which was inscribed the names of the children, and by four of the brethren bearing baskets of flowers, which they distributed to the ladies and brethren present. Those having charge of the children halted at the Altar, when the Master of the Lodge explained the nature of the ceremony. He then propounded certain questions to the godfathers, which, having been satisfactorily answered, he said, "Welcome all ye who practice the virtues of brotherly love and friendship, and acknowledge the benign influence of Masonry." Then addressing the neophytes, two of whom were of sufficient age to understand his remarks, he said:—"Dear children, your godfathers ask for you a new light more precious than the light of day—it is the light of science and truth." He then lighted the tapers at the Altar, revealing the three great lights of Masonry, and said, "May the material light shed from this sacred volume illuminate and purify your hearts; may health and happiness attend you; may your lives be pure and blameless, that you may be enabled to enjoy the pleasures of existence unalloyed by affliction or remorse." The symbolic ablutions were then performed by washing the hands of each of the children with pure water, the W. M. saying, "May thy hands be ever pure and free from any stain of iniquity." He then gave bread and fruit to them, saying, "Take and eat; by the mercy of the Great Architect of the Universe, may this bread be ever plentiful with you." Then giving bread and wine to the godfathers, he said, "Eat and drink, and acknowledge the goodness of the gifts which nature bestows upon man." Taking the children in his arms he kissed and blessed them, and, addressing the brethren, said, "Behold the children of our Brothers, stretch forth your arms, open your hearts unto them and bless them also." The little ones were then passed round by the godfathers, and each of the brethren kissed and blessed them, the ladies also joining in this part of the ceremony, while the band played appropriate music. This being concluded, the W. M. directed the S. W. to proclaim that from that moment the children were adopted as the Children of the Lodge, and it would be their duty to love and protect them. Proclamation having been made, the W. M. said, "Let us cement by a triple Battery the obligation we have incurred," (the Battery is given by clapping the hands thrice smartly together). First—Health and prosperity to these children. Second—Health and prosperity to their parents. Third—Honor and prosperity to Masonry, which alone can make mankind a community of Brothers. The band then played another piece of music, after which an able and eloquent oration was delivered by Bro. Jean Mebielle, Past Master of the Lodge. Speeches were also made by the parents of the children and others, after which the company adjourned to St. John's Hall, where an elegant collation had been spread; due honor to which having been done, the brethren, with their lady friends, joined with zest in the pleasures of the dance until the hour of midnight, when all retired well pleased with the entertainment which they had enjoyed.—*San Francisco Mercury.*

The Lodge Catalogue.

At the end of every Code of By-Laws of a subordinate Lodge, two or three pages should be set apart for its catalogue of membership. As the months roll by, the brethren drop away in death, and if the inquiring brother desires to find them he is compelled to advance to another place—to step to *the Silent lodge*—where he must notify the person sought by that honored summons, a *sigh and tear.* Ten years, upon the average, changes the whole face of a lodge membership. Let the catalogue, therefore, be published in the Code of By-laws, and thus perpetuate the name of him who inducted you into the knowledge of the art, or of him who has shared with you in its enjoyments. Could the dead speak, you would be assured of one of his wishes, this of being *remembered.*

We are apt to think of our departed brethren as altogether done with the things of time. This may not literally be true. When the two existences in which we live (soul and body) are severed, one we know goes to the worm, to the clay, and enters into new combinations, to meet its fellow no more. But how with the other? In a retired place it dwells, but where? and where? the candidate for eternity is made to hear his fate, but what? He may be nearer to us than we think—hearing the same lectures, and reaffirming the same five points of fellowship and obligation, word by word, as before his death, which we are called upon so often to do. Then let us keep his name upon our rolls, and his memory within our hearts. He is the instructor of our past, and communicates with us upon buried labors. Let us present to him the key to the secret cipher, peculiar to the members of this Order, (is it not *Loving Reminiscence?*) and preserve bright our recollections until we meet again. Time informs us it will occur *soon;* the immortal hope within us that it is *certain;* the revelations of Him who is All-wise, that it is *even now* at hand.

In a certain lodge in which we lectured we parted with the brethren a few minutes past midnight. Before 3 o'clock, A. M., one of the members was suddenly seized with fatal illness, and died as the clock struck. In the time of four hours more an accident occurred to another, by which his induction into eternity was accelerated. Ere a month expired two more were dead, and this closes and seals the lesson we give in the paragraph above, *that it behooves a Lodge to set in the most permanent characters the names of its members.*

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—The following lines accompanied a New Years' gift of three bottles of wine from Rob Morris to Bro. Edward Roehr of the *Triangle*, at Williamsburgh, N. Y.:

These bottles three,
I give to thee,
My faithful friend in Masonry;
The sunny Rhine,
Has made the wine,
To bless the bond 'twixt thee and me.

Drink it in love,
To ONE above,
Who binds good men in covenants true;
And with each glass,
Good wishes pass
To him who sends this kind *adieu*.

—The lines which you solicit are these:

Father of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord,—
To Thee, whose temple is all space,
Whose altar earth, sea, skies,
One chorus let all beings raise,
All nature's incense rise.

They are among the best of Pope's.

—The lines of W. R. Wright are beautifully applicable to the various Masonic schisms:

Alas! that e'er a cloud should rise,
To dim the glories of thy name;
Or little jealousies divide
The souls by kindred vows allied;
But see! while thus our rites we blend
The mingled sacrifice ascend,
And borne to heaven in one united flame,
Chase every lingering shadow from the skies.

—If anybody will write the continuation of this, it is more than we can. We have had it in our portfolio a long time and are quite tired of it:

Ye Masons true and ladies fair, come listen now to me,
'T is all about a married pair who never could agree;
The heart is sad to think how bad their foibles they did mix,
For though the parson called them *one* you'd think that they were *six*.
This melancholy family,
This hapless man and wife!

—There is no difficulty in making a burlesque of the Masonic ceremony. Hundreds do it monthly; some do it weekly. A note book of a "close observer" is full of expressions like the following

W. M. while addressing the candidate looks steadily into his hat, perhaps for diabolical purposes, as Heller does in his necromancy, or possibly for purposes of devotion.

Horrible singing in Third Degree; Master pronounced it "Solomon strikes," and the singers made a fugue piece of it.

Senior Deacon wears perifocal glasses large as cup plates, which seem actually demoniac in the candle light.

Few of the aprons had more than one string apiece; some none. Constantly falling off. Visitor stooped to pick up his, knocked over a lesser light and set fire to a brother's coat tail. Aprons generally shape of cabbage leaf (skunk cabbage).

Ten commandments painted on a board—Episcopal church had thrown it away and lodge preserved it as a relic. 4th and 9th commandments obliterated.

More knocking done by the officers of this lodge than ever I heard in a Council of Select Masters.

—We are informed by a member of DeMolay Commandery, at Boston, Mass., that in the late burning of Freemasons' Hall there, the Commandery lost property in costumes, jewels, military implements, etc., worth fully twenty-five thousand dollars.

—The pleasures of the Masonic communion have been sung in undying strains by Masonry's and Nature's bard—Robert Burns. We are indebted to him for the best of our convivial lyrics, and it is almost presumptuous in another to enter the field where Burns reaped his laurels.

—Freemasonry in this country, in avoiding the extreme of license, has been made perhaps too tame and unproductive of pleasure. In endeavoring to do its WORK well, we have neglected its REFRESHMENT, which is quite as much a part of the system as the other. The institution does not yield the same degree of pleasure here as in other countries, although its operations may possibly be conducted more within Square and Rule.

At a Symposium of twenty-eight Masons, held at the Tremont House, Chicago, Illinois, Dec. 31st, 1862, this want of social character, so evident in the Masonic workings here, was generally remarked upon, and the wish expressed that its LABORS might be made more grateful to the senses, while its practical character should not be affected thereby. The Symposium having given great satisfaction to the parties concerned, it was agreed that a Memorial should be prepared to contain an account thereof, with portraits of the actors. This was done by Bro. Rob Morris, twenty-eight copies being prepared upon Bristol board of large size, the likenesses of the group surrounding it. A few copies were made for private distribution in pamphlet form.

In the composition of the lines, the author endeavored to tender some good advice in a pleasant way, and to express as melodiously as he could, the light, life and happiness of the Masonic communion, as deduced from his own experience of seventeen years.

—The song, "A Hebrew Chant," was composed in 1852 and first published in *The Lights and Shadows of Masonry* the same year. The sombre character of the piece is designed to accord with the "Day of wailing" described by travelers, in which the Jews, approaching as near to the sacred precincts of the Temple as they are allowed to do, rend their dresses, mourn over their condition of exile and humiliation, and plead with the God of their fathers to restore them as a nation, to former glory.

The piece styled "The Perfect Ashlar," has for its leading idea that the work of Solomon's Ghiblimites was a perfect matter because designed by the finger of Omniscience and finished according to the pattern on the Mount. The sun in its circuit east, south, and west, could detect no flaw in that mystic Fane as it majestically rose upon its foundations. The moon and stars, in their nocturnal rounds, exercised their vigilance upon it, but found no flaw or defect. Angels gazed enraptured upon the working-up in stone, wood and metal of the spiritual plan of the Solomonic Temple.

—Our older readers will remember our frequent notices of "The Suburban Home School," at New Haven, Conn., an excellent institution. It is still maintained under the efficient management of Rev. Alonzo Shears, and promises a long career of usefulness.

—The *New York Weekly Clipper*, of May 21st,—a sporting paper—publishes a good portrait and biographical sketch of Brother Edwin Forrest, the great American tragedian. The writer terms him "the greatest living exponent of Shakspeare." He was born at Philadelphia, March 9, 1806.

As a youth, our distinguished Brother was possessed with the histrionic *furore.* At the age of 11 years he appeared at the Appollo Theater. In 1820, he acted Young Norval at the Walnut Street Theater, Philadelphia. In 1822, he was on the Cincinnati stage, where he played Richard 3d. The next year he visited New Orleans. In 1826, he played at Albany and New York. In 1836, he made his appearance on the London stage, and again in 1845. His career has been uniformly successful.

As a private gentleman, Brother Forrest is genial and generous. The writer well says: "He has a large humanity within him which its master genius may boldly breathe and send out with no uncertain sound the power of all its high-throbbing emotions. He has given to the rising generations a taste for all that is beautiful in art and sublime in poetry; he has opened to their view the great book of the mimic world and let in the light of Shakspeare there to illuminate it. He has by the mere effort of his mind given an impetus to our dramatic literature, over which he has flashed the light of his own genius."

—If we were to write an essay upon the most *unsettled* thing known to Freemasonry, it would be the location of the three

Lesser Lights. The only *general* rule followed in their disposition is to put them in the wrong place. They are everlastingly in the way, and if it *was* in the power of any man, or any body of men to make innovations in the body of Masonry, we should be in favor of abolishing the whole arrangement. We know of one lodge that sits three tottering candlesticks on three tottering uprights. A brother is deputed to stand by each of them and see that they are not knocked over. But they always *are* knocked over. One candidate will carry the burning to his grave. One W. M. lost a coat-tail over them, and demitted from the lodge in blasphemy. Other accidents have grown out of their use, yet the lodge persists in the use of tottering candlesticks upon tottering uprights, and invariably sets them in the wrong place!

—Crescent Lodge No. 402, New York, held a Lodge of Sorrow, May 9, 1864, in memory of Bro. Alden E. Nelson, who deceased a short time before. The programme is before us, including some touching and beautiful lines written for the occasion by the Junior Warden, Bro. Wm. E. Merriam, whose effusions have before graced the columns of the *Voice*. The Funeral Discourse was also delivered by him. It is replete with lofty and solemn thought which would do credit to the most experienced spokesman in our ranks. We learn that a large and attentive audience was present to witness these manifestations of Masonic respect to a departed Brother.

—The importance of prayer in hours of distress, trouble and responsibility is too well inculcated in the Masonic ritual to leave room for uncertainty upon the subject. Milton, in the *Paradise Lost*, has most forcibly conveyed the advantage of prayer. He says:

> "For since I sought
> By prayer the offended Deity to appease,
> Kneeled, and before him humbled all my heart,
> Methought I saw Him, placable and mild,
> Bending His ear; persuasion in me grew
> That I was heard with favor; peace returned
> Home ty my breast, and to my memory
> His promise."

—Your thought was happily expressed by an English writer some 60 years ago, in the following lines:

Look to the wayward sons of men!
By adverse doctrines driven,
Even in that which most they prize,
Their future bliss above the skies,
The road that leads to heaven.
What discord flows from tongue and pen!
What hatred, guile and woe!
They persecute, they scourge, they kill,
They bind in chains the human will;
Or, seeking proselytes, explore
Both African and Asian shore;
And do not in their zeal disdain
To bribe the soul by thoughts of gain,
Its freedom to forego.
Not so the Masons' holy art!
It leaves the conscience free.
Between the Mason and his God,
We raise no bar—we use no rod;
But grand, internal light impart,
Omnipotence to see!

—These lines are but a paraphrase of "The Ancient Charges" under this head:

The Mason worships God on high;
And feeling in his heart the flame,
Of holy love to all the same;
To all who pure in heart and life
Seek to be safe from worldly strife,
The door shall open fly.
We do not look to form or sect,
But all the varying creeds respect,
That may from conscience flow.
To the great Architect alone
Their truth and purity are known,
And not to man below.

The Christian, Turk and Jew may be
Linked in the bonds of Masonry.

—"I have just returned from the Dedication of Kilwinning Lodge, at Chicago, Illinois. It is truly a splendid place, cost $5,000 to furnish and decorate. The Grand Master, Brother Turner, was present."

—"Your attention to chronological tables is deciding many mooted points which were open at the time you commenced these tables in 1859. I forward you a number of data to-day, and have made a few corrections of errors which have come under my eye."

—We learn with regret of the death of Brother Bedford W. Gifford, Capt. Co. G, 89th Ind. Vols., killed May 18, 1864. He was a member of New London Lodge No. 283, Ind., whose members have sent us a testimonial of their esteem for him while living and deep sorrow at his untimely fate.

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Tom Thumb as a Mason.

Our readers are generally aware that General Thumb, *alias* Charles S. Stratton, Esq., of Bridgeport, Conn , is a fellow of the Royal Craft, and a very ardent, generous and sincere one. He never loses an opportunity to visit the lodge, and his little wife is as devoted a sister of the Eastern Star as Bro. M—— himself could desire. We have heard a good deal of Bro. Stratton's attachment to Masonic principles which redounds to his credit.

A few nights since, while the diminutive craftsman (he is, by the way, a Knight Templar) was holding an entertainment at Syracuse, in this State, he was informed that the lodge met that night. So as soon as his own labors were closed he "went round" in company with Brother John Sheville, who happened also to be there on that occasion. Being announced at the door as "Brother Stratton, of Bridgeport, Connecticut," nobody dreamed of who it was, and the astonishment of the brethren may better be imagined than described, when *Le Petit* came in with the venerable John on one side and Bro. Orrin Welch on the other. Now the aspect of Bro. Welch is that of a "son of Anak," all but the hight, and being of a grim countenance, he looked like an ogre preparing to devour the fairy prince whom he was leading by the hand. A general consternation followed. Brethren who had slightly dozed over the lectures, rubbed their eyes to see if they were at *Barnum's.* The Master felt in his pocket for a quarter; the Senior Deacon dropped his rod on the Treasurer's head, and the Secretary made a blot in his records. Chaos, in fact, returned for a minute, and it was not until the giant and his victim performed their salutations that the dumbfoundered group recovered their equanimity so far as to proceed to the business of the lodge.

Our Brother Stratton is very happy in his domestic relations, and his wife idolizes him, which proves that woman

> "—— Wants but *little* here below
> Nor wants that little *long!*"

There is no truth in the silly tale that a coolness sprung up between this couple by reason of the wife's jealousy of the giantess. —*Dispatch.*

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, wherever he may be, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York; his Post Office Box there is No. 5545.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] JUNE, 1864. [No. 6.

HONORS,

TO THE FAITHFUL WHO UPHELD THE BANNERS OF MASONRY DURING THE SEASON OF POLITICAL ANTI-MASONRY, 1826 TO 1836, IN WESTERN NEW YORK.

BY ROB MORRIS, LL. D.

There are times in the history of all Societies, likewise of Nations, when their very existence depends upon the fidelity of *a few*. In a crisis like that of 1776, had Washington proved weak, the cause of American liberty would have broken down under the pressure which from every side assailed it.

In the present century, we have seen Freemasonry made the object of attack by one of the most violent and unscrupulous parties that ever was spawned in the great sea of politics. Its antiquity was denied, its history falsified, its purposes derided, its membership villified, scorned, and persecuted. We have seen one large part of its members, cowed by the opposition, give way and recant from their Masonic faith. We have seen another portion, still larger, virtually withdraw from the Society, by surrendering their charters and advising that the Order be allowed quietly to expire. Only a few, then, were left to whom the observer could turn, and upon whom the perpetuation of the Masonic Order rested. Should they recant, should they weary and lay aside their arms, all were lost to Freemasonry!

They stood nobly up before the world, as they had just stood up nobly in the north-east corner, on the night of their initiation, and declared themselves *Masons despite all opposition.* They met the sneers, the revilings, the persecution, of the world. They were expelled from their churches. They were read out of their political parties. They were discharged from offices of trust and honor. In their own domestic circles, yea, even at their firesides at home, they were doomed to listen to the plaint of wife and children, urging them to come out of the Masonic Order and abandon it forever. They bore it all, patiently and manfully, and in so doing, they bore the very Society of Freemasonry upon their shoulders. Had they dropped it then, weak and unprotected as it was, it had been forever crushed by the fall.

All honor to them! I have recently stood by the graves of some of them. I have plucked the three-leaved clover that grew over the body of Salem Town, and the willow sprig that wept by the grave-stone of Nicholas G. Cheesebro. And here, where this worse than infernal persecution commenced, say, "Honor to the old Masons of Western New York, who upheld the banners of Freemasonry during the seasons of political Anti-Masonry, 1826 to 1836."

But few of them are left. The clover creeps over their graves displaying its sacred symbol of the triune God. The willow weeps over them and adds nature's tears to ours. The evergreen holds up its fragrant and perpetual bough near the spot where our weary brothers have lain down to rest. But they shall live in history and in the hearts of surviving Brothers; their names shall exhale a sweet odor while memory remains in her seat, or we can feel the sympathetic glow for fidelity amidst the bitterest storms of adversity.

Work and Warfare.—These two things fill up the believer's life. The Christian, like Nehemiah's builders, with the one hand works, and with the other grasps a sword. His work is to do good; his warfare to resist evil. Love to God impels him to work; hatred of sin drives him to war. Work and warfare are closely interwoven in the history of a blood-bought soul, and they furnish another proof of the Lord's great wisdom and watchful care. Had I only to work I should become exalted, and had I only to fight I should soon grow weary. Working calls forth and strengthens those Christian graces which are needful in warfare; warfare drives me from self to Jesus in whom all fullness dwells. Work! This points to those around us. "The field is the world." Are you a fellow-worker with God among men? If you are a Christian and alive to your duty, you will assuredly be busy. Snatched from the verge of eternal ruin, and hastening up the way to heaven, you will have in your heart some tender pity, on your lips a word of warning, and in your hand some timely aid for those you meet rushing past you down to the pit of fiends. Work! By this you show Jesus how much you love Him, and the world how like you are to Him. It is the evidence that your faith is real, and that your profession is sincere. Child of God, would you be happy? Work for Christ. Would you be strong in the Lord? Work for Christ. Would you wear in heaven a crown refulgent with sparkling gems, and be an honored son in our Father's home? Be busy in the world for Christ By your working God is glorified; yourself and the world are blessed. But, then, again there is *warfare.* This turns our thoughts in upon ourselves. The church on earth is militant and every member has to fight. If you are marching in the Saviour's train, you must know something of the believer's warfare. It is double. There is war against sin within, against wickedness without, and the glory of the double triumph belongs altogether to God. Believer, you are struggling against the suggestions of your wicked heart, and you find it hard enough to withstand your treacherous foe. Fight on! "This is the victory that overcometh the world, even our faith." Have faith and you have the victory. Every simple thought you banish and every selfish propensity you shake off, are trophies of the power of grace, and by them God is glorified. Faint-hearted one, fight on! The great Captain's words are these: "Lo! I am with you always." But, reader, perhaps you are unsaved. If so, you, too, have a work and warfare. You are working for Satan, and his wages are death. You are fighting against God, and, if you persist, hell will re-echo your endless wailings over a dire defeat. Jesus came to seek such as you. To-day, if you *will* hear and obey His voice, you shall certainly be saved.

Wholesome Instructions.

BY THE REV. ASAHEL BRONSON, OF TICONDEROGA, N. Y.

As late one evening I retired
From brothers of the mystic tie,
Methought a whisp'ring voice I heard
Descending to me from on high.

It said, brothers, who oft have used
The gauge, the compass, and the square;
Remember well where once you knelt,
And made to God your fervent prayer.

There the Great Light you plainly saw,
Which taught you through this world to move,
To keep unstained within your breast
Belief, and Truth, and perfect Love.

You next were told to guard your speech,
To keep aloof from words profane,
And pay due reverence to Him
Who says, "Take not My name in vain."

Intemperance be sure to shun,
Which breeds disturbance and distress;
And if refreshment you would take,
Pervert it not to base excess.

Avoid the gambler's horrid den,
Nor in his hateful arts engage;
And shameful lewdness guard against,
As if it were the deadly plague.

In passing through this world below,
Deal just and fairly with all men;
That you may be without reproach,
And save your character from stain.

Thus may you show to all around,
The virtues that we propagate,
And gain within the dome on high
Admittance to a joyful seat.

(The Reverend Brother who composed the above is more than 70 years of age, yet is his eye not dim, nor his natural strength abated.—*Ed. Voice.*)

Masonic Events that Occurred in June.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1783, 27th—Jeremy L. Cross, the Lecturer.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1847, 5th—Yelverton P. Page, of District of Columbia.
1840, 11th—Wm. Mercer Wilson, of Canada.
1819, 18th—Moses Paul, of New Hampshire.

DEATHS OF WELL-KNOWN MASONS.

1858 2d—Wilkins Tannehill, P. G. M. of Tenn.
1813, 6th—Capt. James Lawrence.
1855, 6th—Nathan B. Haswell, G. M. of Vt.
1858, 6th—Wm. R. Lackey, G. Lect. of Miss.
1845, 8th—Andrew Jackson, P. G. M. of Ky.
1859, 9th—Daniel L. Potter, of Vt.
1849, 15th—James K. Polk, ex-President.
1775, 17th—Joseph Warren, G. M. of Mass.
1837, 20th—William IV, of England.
1843, 20th—George Craighead.
1851, 20th—Austin W. Morris, G. Sec., Ind.
1850, 22d—Dabney Lipscomb, of Miss.
1860, 23d—Elihu Stone, P. G. M. of Ind.
1738, 24th—Duke de Antin, of France.
1852, 29th—Henry Clay, P. G. M. of Ky.
1842, 30th—Earl of Leicester.

CORNER STONES PLANTED.

1842, 1st—Royal Lunatic Asylum, Glasgow, Scotland.
1846, 4th—Masonic Hall, Cincinnati, Ohio.
1566, 7th—Royal Exchange, London, Eng.
1844, 11th—Court House, Shelbyville, Ky.
1856, 11th—Masonic Hall, Naponee, Canada.
1851, 12th—Church, Charlestown, Va.
1851, 16th—Masonic Temple, Louisville, Ky.
1858, 16th—Court House, Vicksburg, Miss.

1825, 17th—Monument, Bunker Hill.
1843, 17th—Masonic Hall, Pulaski, Ky.
1816, 24th—St. Paul's Church, Providence, R. I.
1841, 24th—Penitentiary, Halifax, N. B.
1852, 24th—State Capitol, Austin, Texas.
1854, 24th—Masonic Hall, Brandenburgh, Ky.
1856, 24th—Western Kentucky College, Lodgeton, Ky.
1858, 24th—Widows' Home, Pine Bluff, Ark.
1859, 24th—City Hall, Covington, Ky.
1819, 25th—Asylum, Coaster's Harbor, R. I.
1827, 25th—Masonic Hall, Natchez, Miss.
1852, 26th—Institute Hall, Natchez, Miss.
1822, 28th—City Hospital, Louisville, Ky.
1801, 28th—Bridge at Spey, Scotland.

EDIFICES, &C., MASONICALLY DEDICATED.

1796, 2d—Columbian Hall, Boston, Mass.
1820, 5th—Masonic Hall, Newcastle, Ky.
1857, 17th—Statue of Warren, Bunker Hill.
1811, 24th—Masonic Temple, Philadelphia, Pa.
1856, 24th—Masonic Temple, Chicago, Ills.
1827, 26th—Masonic Hall, Pawtucket, R. I.

CASUALTIES.

1859, 15th—Masonic Hall, Adams Fork, Ky., burnt.

MASONIC GRAND BODIES ORGANIZED.

1820, 1st—Grand Lodge of Maine.
1827, 2d—Grand Chapter of Alabama.
1819, 10th—Grand Chapter of N. H.
1798, 12th—Grand Chapter of Mass.
1816, 20th—Grand Encampment of United States.
1744, 24th—Grand Lodge of Prussia (Berlin).
1791, 24th—Grand Conclave, England and Wales.
1791, 25th—Grand Lodge of R. I.
1826, 28th—Grand Lodge of Michigan.

MISCELLANEOUS.

1793, 1st—Freemason's Magazine, London, Eng., published.
1850, 1st—Masonic Union, (periodical,) published.

1851, 1st—Masonic Temple, (periodical,) published.
1856, 2d—Masonic Pioneer " "
1816, 3d—Third Convention G. G. R. A. Chapter.
1857, 4th—Honorarium by Grand L. of N. Y. to Salem Town.
1249, 4th—Battle at Damietta, Egypt.
1857, 5th—Obsequies of Kane by G. L. of N. Y.
1856, 7th—Lodge No. 1, Wilmington, Del., semi-centennial.
1825, 8th—Grand L. of N. H. elected Lafayette Hon. Member.
1857, 8th—Masonic Congress, Paris, France.
1818, 11th—Convention at Hopkinton, N. H., to est. G. Chapter.
1821, 11th—Convention at Cahawba, Ala., to est. G. Lodge.
1798, 12th—Malta taken by the French.
1795, 16th—St. John's Lodge, Newark, N. J., organized.
1817, 16th—G. Lodge of Miss. incorporated.
1783, 17th—Convention at Talbot, Md., to est. G. Lodge.
1740, 19th—Frederick the Great held Lodge at Berlin.
1792, 19th—Union of Masons in Mass.
1764, 20th—Charter to est. Provincial G. Lodge of Penn.
1823, 20th—King of Portugal, edict against Masons.
1502, 24th—Henry VII made G. M. of England.
1719, 24th—Desaguliers made G. M. of England.
1721, 24th—First Masonic Book ordered printed.
1734, 24th—Charter to org. first Lodge in Pa.
1769, 24th—Joseph Warren made Prov. G. M. of Mass.
1844, 24th—First Masonic Festival in Wisconsin.
1854, 24th—Masonic Festival at Honolulu, S. I.
1857, 24th—Centennial Celebration of St. John's Lodge, No. 2, of Rhode Island.
1859, 24th—2d National Masonic School of Instruction.
1098, 27th—Antioch captured.
1825, 27th—G. Lodge of Delaware elected Lafayette Hon. Mem.
1845, 28th—Obsequies of Andrew Jackson by G. Lodge of Mo.
1850, 29th—Obsequies of Geo. Breckenridge, P. G. M. of Ky.

A Model Mason.

Among the recollections of a Freemason's lifetime there are some to which I turn with more than ordinary pleasure. They are the recollections of *Model Masons*. There are such,—here and there one,—men who in every rank or station in life would do honor to it, but who in a society like this of ours become exemplars of every virtue that can adorn humanity. Permit me to give you a sketch of one. Lest I should seem to pay lip-service to any personal friend, I will make for my Model a fancy sketch. He was a man who became a Mason attracted partly by its antiquity, partly by its universality, but most of all by its pure and lofty principles. With those principles he became thoroughly acquainted before offering himself as a candidate. Hence when he entered the preparation room of the lodge he cheerfully divested himself of all power to draw back. When he became a Mason *once*, he became a Mason *for all time*. He honored the name of God. He never would permit the name of God to be dishonored by blasphemy in his hearing without a *rebuke* if the offender was a Mason, or an *exhortation* if not. Under all the circumstances of life he was a man of prayer. His heart was a sealed casket in the retention of a secret once confided to and accepted by him. He was charitable, open, hospitable as God's light and God's rain. He was an ardent student of Masonic knowledge, particularly of that Masonic knowledge which is so abundantly offered in the pages of the eternal Word. He was proud of being known as a Mason, and never hid his candle under a bushel. He was attentive to all the meetings and to all the duties of his lodge; thoroughly posted in the rituals, well up in matters of Masonic history and jurisprudence. He lived to exemplify the virtues of Faith, Hope and Charity,—of Temperance, Fortitude, Prudence and Justice,—of Brotherly Love, Relief and Truth. He died entreating his Masonic brethren to do their symbolical work over his body, and he rests where the sighs of the Masonic brotherhood were wafted above him, and the tears, the sods, and the green sprigs were mingled together in his grave. Such was the Model Mason.

Good Thoughts Powerfully Expressed.

[In the dearth of good Addresses the past year, (what has become of all the *writing* Grand Masters?) the following, from Prof. Guilbert, Grand Master of Iowa, comes with a blessing. It is as good in manner and in matter, and ought to make sinners blush under its castigation. We copy large portions of it as delivered June, 1864, to the Grand Lodge at Des Moines.—*Ed. Voice.*]

The sun of another day, the chiefest of our Iowa days Masonic, has risen in the fulness of its June splendor and demands its annual coronation at the hands of the Craft. Hail to the day of days! Hail and welcome to the genial brotherhood here assembled! Health and length of years, peace and harmony be their portion, and that of those whom they have left behind them around the altar fires of the lodges at home. As we assemble here to celebrate our annual festival, it "is very meet and proper, yea, it is our bounden duty," to "render hearty thanks" to the G. A. O. T. U. for the "manifold blessings and comforts" we have enjoyed during the grand Masonic year that has now become merged in the sounding past. As your Masonic chief, it gives me pleasure to be able to say, that never, during our history as a Grand Lodge, has "the noble science and the royal art" been more healthfully prosperous than during the year that has gone. An extensive correspondence with the representative men of the lodges; the reports of different Deputy Custodians; and personal interviews with many members of the Craft, have enabled me to form a pretty accurate estimate of our progress and I am glad to have it in my power to aver, that this has been most satisfactory in every respect. Very few causes for disagreement between lodges and members have arisen, and those that have occurred, have been promptly and amicably settled, either with or without reference to the Grand Master. While other States have been racked by the throes of fierce and unmasonic quarrels, upon the all-absorbing question of "the Work;" while in one of them the strong arm of the law has been invoked upon the side of certain contestants; while the Masonic press has teemed with the most unhandsome and unfraternal attacks upon Grand Officers, and their acts and motives, thus bringing discredit upon the Craft universal, and proving conclusively that the brethren *there* do not "dwell together in *unity*;" while certain Grand Lodges have, by resolution, disfranchised certain other Masons, and have introduced new and innovating and unlawful tests; while they have proscribed their equals for opinion's sake, and have thus inaugurated divisions in their own counsels, whose end is not yet; free from these entanglements, these suicidal *demon*-strations of men whose craft is in danger, *we* have quietly glided along, making more and more general a knowledge of the Work, and more and more extended a capacity for its exemplification; daily inviting new converts to its beauty and completeness; strengthening the lodges and nearly putting it out of the power of designing and disorganizing brethren, if we have any such among us, to stir up strife and throw us back into chaos once more. We have great cause for congratulation, therefore, and I trust that the day is far distant when this Grand Lodge shall be cut loose from its loyal moorings and sent rudderless afloat upon the great Masonic sea, a pitiable wreck. Let who will, at home or abroad, deride and contemn, what we know to be correct and good, let us, brethren, "to ourselves be true;" let us

——into our glorious creed,
Which erst from God did emanate,
Breathe e'er our best and bravest *deed*,
And dare do RIGHT, whate'er our state.

Let us "quit ourselves as men"—men of independence of thought and firmness of purpose—men who are determinedly loyal to the oft repeated decisions of our Grand Lodge—men whose well-considered opinions are not easily receded from—men who are themselves the best judges of their own deliberate actions—men who "know their rights, and knowing dare maintain" them; as men, in fine, who are not to be brow-beaten or frightened by the abuse of placemen contemners, but will pursue "the even tenor of their way," fulfilling their duties, and remembering that the "inexorable logic of events" will, by and by, vindicate their present positions, and condemn those parties who are making so "much ado about nothing," in the hope that thus they may divert attention from their own shortcomings.

Thank Heaven, the seven principles which seem to actuate and control certain placemen, *i. e. the five loaves and two fishes*, are unknown quantities in the arithmetic of Iowa Masonry. We do not pay princely salaries to a favored few, and then commit to their not over clean hands the government of our Grand Lodge, our very Masonic lives and honor. On the contrary, here the many are felt and heard, are competent to speak and as competent to act. We do not here elect Masons to responsible positions simply because they can not feed and clothe themselves except by drafts upon the Grand Lodge treasury. We have not now any Masonic paupers, and I trust we never shall have, if they are to make their pauperism the sole basis of a claim to Grand Lodge offices. We have, fortunately, a model Grand Secretary, who occupies, ably, a compensated and distinguishable civil position;

and who can *live* without the very moderate salary annually paid him by this Grand Lodge; a Grand Secretary "who minds his own business," and minds it so faithfully that he and a competent and right-minded Grand Master never collide, but are mutual helpers. Each being the master of his own situation, meddles not with that in the other's office which does not concern himself, and so they get on together, like the parties to a well assorted marriage, without any "family jars." At a time when, with the introduction of new and unmasonic tests into Grand Lodge polity, there has come to pass the docrine that Grand Secretaries "are, and of right ought to be," the Grand Lodges they sometimes *mis*-represent; and that, instead of contenting themselves with being simply efficient clerks and executive officers and advisers, they must supervise and control the Grand Masters, write their edicts, dictate their decisions, and prescribe the manner and matter of the Work in such jurisdictions, it is a source of great congratulation to us, that we, in Iowa, are afflicted by no such incubus, that we are bestrode, and worried, and maddened by no "old man of the sea," as was poor Sinbad, the sailor, whose afflictive dispensation it was reserved for modern times to parallel, if the troubles in certain representative Masonic bodies have been correctly understood.

But a truce to this train of thought. Some mention of disturbing matters in other jurisdictions was necessary, and this I have chosen to make. I hope, but do not expect, that he who shall write the Grand Master's Address of the coming year, will be able to record the fact, that yonder seething and bubbling caldron of unmasonic strife has been emptied of its contents; that Masonic "war meetings" are numbered among the things that were, and that no heavy penalties shall have been imposed for the lessons of wisdom which, be it hoped, they may have inculcated.

DISTRICT DEPUTY CUSTODIANS.

I am sorry to say, that but *seven* out of the forty-eight District Deputy Custodians, have made formal reports to me. Numbers of those who have failed, have supposed, I apprehend, that because they have occasionally written me during the year, with reference to lodge matters in their several districts, it was unnecessary to make a formal report of their doings, at this time. In this they were mistaken. On page 569 of the proceedings of the last Grand Lodge, the performance of this duty was expressly enjoined upon each of them, and they have been exceedingly remiss in not yielding compliance. Those that have entirely failed, deserve to be censured. I append six of these reports. The seventh was made by worshipful Bro. W. E. Robinson, of the 6th District, and was principally an account of the doings of the very flourishing "Benton School of Instruction" at Dubuque. In the hurry of my exodus from home, this interesting paper was unfortunately mislaid, and was left behind—a fact I regret, and an accident I can not at this juncture repair. Enough reports have been made, however, for a beginning and a precedent. They show conclusively, how admirably our system will work, and how potent an agent of uniformity it will prove itself to be, when, with added experience, the right men shall be selected for the different districts. The reports of worshipful Brethren Gustine, Hemmingway, and Brown deserve especial commendation for completeness. That of Bro. Brown gives particular information with regard to the Hall which each lodge in his district occupies—a species of information the Grand Lodge has repeatedly demanded, but has as yet failed fully to secure. I regard it to be the duty of each District Deputy Custodian to follow Bro. Brown's example. I trust all will do so another year. I know that one of the Special Deputy Custodians for the State at large, worshipful Bro. Enos, has done much work in his parish during the year, and I regret that he has failed to make a report of his acts under his appointment. From two expert workers from another jurisdiction who, during extensive business tours, in which each has traversed fully two-thirds of the State, visiting very many of the lodges, and witnessing their manner of working, I have received letters warmly commending our system of disseminating the Work, and as warmly alluding to different Masters and District Deputy Custodians who, in their estimation, deserved especial commendation. I am sorry these letters have also inadvertently been left behind me, for it is but just that a Grand Master should bestow public applause upon those of his subordinate officials who merit it. The two sojourners to whom I allude were Past Deputy Grand Master John C. Baker, and Past Grand Lecturer D. W. Thompson, of Ill. They had no commission as lecturers, for such commission would have been denied them, if asked, inasmuch as our rules forbid us granting these favors to those outside of our own jurisdiction. They are able workers and enlightened Masons, they have "traveled as such" in many jurisdictions, and I was pleased to hear from them such enthusiastic accounts of our Work, progress, and our general lodge proficiency, as they, voluntarily and unsolicited, were kind enough to send me. They were the recipients of many attentions from the Craft, which were worthily bestowed, and will be gratefully remembered, and they bore away with them, so they apprise me, as high an opinion of the courtesy of Iowa Masons as of their capacity to work and to govern themselves.

Each year's experience in the Work, and our peculiar method of its dissemination, serves to deepen my attachment to the first, and my confidence in the latter. I am satisfied that we are on the right track, the shining track that leads up to the summit of successful Masonic endeavor.

Five years ago, at Davenport, after long and repeated debates, was the ancient Work re-established in our jurisdiction, and after much study and reflection, the Custodian and School of Instruction system of communicating it to the lodges was decided upon and inaugurated. Since then the Grand Lodge has again and yet again and *again* reiterated its former solemn decision, and has refused to entertain any proposition which looked toward a change; for we have had ample reason to be satisfied that *well enough* ought to be *let alone*. As to its authenticity, the evidence of that "venerable" Mason who has "come down to us from a former generation;" the testimony irreproachable of Vermont's *facile princeps*, Father Wilson, under whose auspices the Custodians were instructed, and the Work by them introduced to the Grand Lodge at Burlington, would have been sufficient. In addition to those, however, we had the corroborative evidence of other gray-headed experts in our own and other jurisdictions, who were the cotemporaries or immediate successors of the sainted Webb. Besides all this, we had proofs of the authenticity of the Work, presented us by a Past Grand Master of Kentucky, whose travels and researches have been more extensive than those of any Mason on the continent, and to whom this was a labor of love. These proofs he furnished at the unanimous request of the Grand Lodge. Those of you who were at the Annual Grand Communication held in Burlington, will remember how publicly R. W. Bro. Wilson approved his statements, and how perfectly the two experts agreed. You are all of you aware what a furious "hue and cry" has been raised against the distinguished Past Grand Master to whom I refer, and most of you will appreciate the reasons therefor. If he has committed sins, we are not responsible for them, if they are proven, which is not yet the case; and we do not propose to be made parties to the crusade which, by interested persons, is being now preached against him. That he is probably the most enlightened Mason of our time, explains in part why he is thus assailed, and he can safely commit his vindication to the care of the future. I allude to Past Grand Master Morris, as will be apparent to most of you. I make no apology for thus mentioning his name. He has not meddled with us, nor will we with him. It is but due him who has so often, at our own invitation, been with us in Grand Lodge, that I should in this connection recognize his services, and I am not one of those who abandon friends without better reason than I have in this case.

Since the day when we "welcomed home again discarded faith," the Custodians and their numerous assistants—with one exception—have earnestly and faithfully carried out the edict of the Grand Lodge, and they have no reason to be dissatisfied with what has been accomplished. A large majority of the lodges now have the Work, and in a little more time all will be thus favored. Taking the power to change the Work out of the hands of the Grand Master, was the most sensible thing our Grand Lodge has ever done, and by the system we have inaugurated and faithfully practiced for five years, perfect uniformity will very soon be secured, and the Craft will be protected against the disorganizing influence of any who may attempt to "cut, carve, hew, and indent" the ritual with their own personal chisels.

The Priory of Ayr, Scotland.

The Priory of Ayr holds of the Grand Priory of Scotland acting under the Chapter-General of the Religious and Military Order of the Temple, of which His Grace Bro. the Duke of Athole is the Grand Master. The Order of the Temple differs from Freemasonry in one very important particular—that the modes of recognition and forms of initiation are all that require concealment. The vow of profession contains nothing that may not meet the eye of the public, and the meeting, except during initiation, may be attended by any one, although not of the order, provided he be introduced by a Sir Knight, and the presiding officer for the time being do not object. There are other peculiarities about the Scottish Templars. They look upon those of England and Ireland as being *Masonic* Knights Templar, and consequently refuse to admit by affiliation those of that degree who have received the same under the English or Irish constitution; but while thus repudiating *Masonic* Templars, the being a regularly-exalted and recorded Royal Arch Mason is a *sine qua non* to admission into the Order. As to costume, the Masonic Templar apron has been discarded for the mantle and tunic, cap, spurs, and sword. There are only three Priories in Scotland; by some sleight-of-hand, Kilmarnock, which possesed No. 2 Charter, was deleted from the roll of Encampments. There are members of that dormant Encampment still alive, whose application for renewal might now be more favorably considered by the Chapter-General. The fees for the renewal of a dormant Encampment amount to one guinea; while a new Charter, with the right to confer the degrees of Knight Templar, Knight of St. Paul, Knight of the Red Cross of Constantine, Knights of Malta, and the Priestly Order of the Temple, can, we believe, be procured for the sum of five guineas.—*Ayr Advertiser, May* 28, 1863.

The English Ritual.

A writer in the (London) *Freemason's Magazine* makes the following suggestions of improvement in the English Rituals. His exposition of the discrepancies found in English Lodges is highly refreshing to an American reader. Have they any *Conservators* there?

"Among the members of the Craft under the English constitutions, travelers or other Brethren enjoying opportunities of visiting a variety of Lodges, must be greatly astonished at the want of *uniformity of work.* Peculiar alterations are made on our Ritual by the insertion of forms borrowed frequently from Scotch, Irish, American, and other foreign services, without the slightest regard to the ancient landmarks of the Order, and totally ignoring the authority of the Grand Lodge, which forbids innovations of any kind. Brethren initiated in these Lodges, whilst receiving their Masonic education, have communicated to them a mixture of truth and error which can never, except by good fortune and skillful teaching, be separated. Meeting after meeting confirms the erring impression, until, at last, scarce a vestige of the proper working remains. The end, no doubt, is the same, and the possessor of Masonic secrets will, it is to be hoped, have an ample knowledge of the science, no matter how conveyed. But something more than that is required by the Constitutions, and we should not only instruct candidates in the same mysteries, but the method of imparting the instructions should also be the same, so that a person initiated in the most remote Lodge from England ought to enjoy equal advantages with his (at present more fortunate) Brethren at home.

"Regular Lodges of Instruction are particularly useful, but under the present regulations much cannot be hoped from them.

"Brethren residing in England, may with slight exertions, render their knowledge of our approved Ritual almost perfect. But the multitude of Brethren located out of the United Kingdom do not enjoy the same facilities, and without the existence of one recognized authority to determine the merits of rival Lodges, no complete and general system of Masonic instructions can be established.

"It might be suggested to the members of the Grand Lodge that they should form a committee to revise the entire present Ritual and create one from which no deviation should be at any time allowed; that a Council be selected from among the most approved and efficient Brethren who have served as Masters of Lodges, to whom this revised Ritual may be instructed; that the

Council consist of members to bear office for such period as may be deemed expedient, and vacancies in its numbers be filled up by the Grand Lodge; that the Council shall have full powers of adjudication upon matters connected with the Ritual, and be, in other words, a Lodge of Instruction, acting with supreme and recognized authority; that certain days in the month be set apart for examinations, at which a majority of the Council are to attend, and any Worshipful Master or Past Master under the English Constitution, be allowed to present himself, entitled to a certificate of proficiency under such Masonic rank and jewel as may be decided upon; that Brethren so qualified should be requested to point out to the Worshipful Master when visiting a strange Lodge, any deviation from the authorized Ritual.

"This plan, of which the present article is a crude and hasty sketch, seems to promise fair. In a few years Brethren possessing the required proficiency would be scattered over the globe, giving, by their own perfected knowledge, assurance to the skilful and assistance to the incorrect."

About Squares.

We have a fancy for old books, and can rarely get the better of a temptation to loiter at the stalls and look them over, occasionally drawing out our friend greenback L. T. for the purchase of an odd volume. A day or two since we picked up an old folio on Heraldry, full of quaint sayings, and a perfect mint of information on the useful science of which it treats. We shall pick out on occasional gem and reset it in the *Dispatch* for the benefit of our readers. Thus, describing a coat of arms, '*Argent*, a chevron between three squares, he says: "Artificers do use their Squares, their Rules, their Lines and Levels; they go by Measures and Members, to the end that, in all their works there should not be anything found done either rashly or at adventure. And therefore much more should men use the like moderation and rules in the performance of those acts of virtue wherein man's happiness doth consist, especially those who sit in the seats of justice, which in Moses' time were wont to be men fearing God and hating covetousness, which is the perfect square which such ought to follow. But Aristotle writeth of a Lesbian square or rule, which was made of so flexible a stuff that it would bend any way his workmen would have it. But most dangerous is the estate of that commonwealth whose judges work by such squares, making the laws to bow to their private affections, and sometimes to mean one thing, another time the contrary, as themselves are disposed to incline.—*Dispatch.*

GUIDE TO THE ORDER OF HIGH PRIESTS,

EMBRACING FULL MONITORIAL INSTRUCTIONS,

Together with the

Installation of Officers of Grand and Subordinate Chapters, the Consecration and Dedication of Chapters, ete., etc., and Constitutional Regulations for the Government of Grand Councils of High Priests. Compiled and arranged by WILLIAM HACKER, M. E. President of the Grand Council of High Priests of the State of Indiana, and ROB MORRIS, LL. D.

ARTICLE FIRST.

The above is the title of a work announced two years since, but not yet complete. In the early part of 1864 a portion of it was published by Bro. Joseph Covell, of Maine, the name of "Rob Morris" being omitted from the title page. This was done without Bro. Morris' knowledge or consent.

The value of the work seems to demand its publication in some form, and as many of the readers of the *Voice* are recipients of this beautiful Order styled "High Priesthood," and others probably will be, we have thought best to give it entire, so far as completed, in our volumes:

PREFACE.

It is an adage, trite, yet not obsolete, that "whatever is worth doing at all, is worth doing well!" The *Order of High Priesthood*, though so modern as to prefer no claims to antiquity, has yet grown steadily upon the affections of the enlightened companions who have received it, and every year has witnessed an increased avidity for its honors on the part of those who are entitled to enjoy them. To say that this Order is usually inadequately conferred, is only to aver that it has shared the fate of the other Orders and Systems of Masonry which are practiced in this country, in all of which the faults of *Working* do gross injustice to the beautiful and important *Lessons* involved in them. But the *Order of High Priesthood* has all the elements of sublimity and impressiveness in its structure; its covenants are solemn and forcible, and it needs only to be exhibited in proper light to be even more greatly cherished and sought after than it has ever been before. The want of a complete *Monitor* or *Guide* in working this Order, has heretofore been a drawback to its perfect success; the present volume is offered with a view of supplying that want.

Several Grand Councils of High Priests have been established of late, in each of which some embarrassment was found in framing appropriate Constitutional Regulations. We therefore offer here a Code for the government of such, corresponding with those in use in several jurisdictions, and which can readily be adapted to all.

The basis of this *Guide* is, of course, *The Freemason's Monitor* of Thomas Smith Webb, the first publication which directly alludes to the Order of High Priests. But while embodying all that is given in the *Monitor* on this subject, we have labored both to simplify and amplify it. The division into Chapters, Sections, and Paragraphs, will facilitate the use of the Guide, and the addition of Prayers, Charges, Odes, and explanatory matter will, we can not doubt, add greatly to its value. The compilers being ardent admirers of the *Order of High Priesthood* as a whole, and attached to the teachings of Webb in all departments of Masonry, can honestly say that the preparation of this volume has been a labor of love to them, and that nothing but the wish to be useful has prompted them to the task.

SHELBYVLLIE, IND., *March*, 1862.

Order of High Priests.

CHAPTER FIST.

OPENING THE COUNCIL.

SECTION 1.—*Preliminary Observations.*

The establishment of the *Order of High Priesthood* as a distinct branch of Masonry is directly attributable to the enterprise of Companion Thomas Smith Webb, who, in the Third Edition of *The Freemason's Monitor*, (1805,) first presented its exoteric Ritual. It is not known to us from whence he derived it. The Royal Arch System of England has honorary Orders for its officers, (First Principal, Second Principal, etc.,) though there is little resemblance between those Orders and this of *High Priesthood.** It may be, however, that the whole had a common origin, and that Webb received at least the germ of this Order from the same source, and at the same period (about 1795,) as the Prestonian Lectures.

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*Neither is there more than a faint resemblance between the Royal Arch Degree of England and ours. See the investigations of Comp. Elisha D. Cooke under this head.

It may safely be said that nothing in Masonry exceeds the solemnity, force, and impressiveness of the covenants of the Order of *High Priesthood.* The drama of Royal Arch Masonry, in its American form, being altogether of a religious cast—the High Priest of a Chapter representing the dignity, responsibility, grace, and virtue of a spiritual head, it naturally follows that a society exclusively made up of High Priests should be cemented and bound together by engagements than which nothing is more sacred or binding. Such is the philosophy of the present Order, into which none should enter save those who acknowledge a profound reverence for Deity, and a dutiful respect for His revealed Word. And while bearing this just testimony to the *Covenants*, we may add that the *means of Recognition*, in the Order of *High Priesthood*, are alike ingenious, simple, full of dignity, and both scripturally and masonically appropriate.

The Order of *High Priesthood* appertains exclusively to the office of High Priest of a Royal Arch Chapter: and no one can be lawfully entitled to receive it until he has been elected to sustain that office in some regular Chapter of Royal Arch Masons.

The officers of a Council of High Priests are named and ranked as follows:

1. The President,	entitled	Most Excellent.
2. The Vice President,	“	Excellent.
3. The Chaplain,	“	“
4. The Treasurer,	“	“
5. The Recorder,	“	“
6. The Master of Ceremonies,	“	“
7. The Conductor,	“	“
8. The Herald,	“	“
9. The Steward,	“	“

The duties of these officers correspond respectively, (so far as they are not esoteric,) with those of officers bearing similar titles in other Masonic organizations.

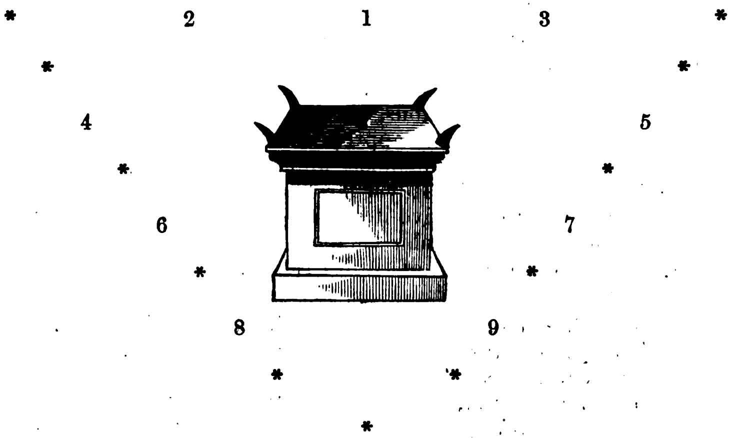
The Work of conferring the Order of High Priesthood can not regularly be done by a less number of Anointed High Priests than three; but when performed with the solemn ceremonials enjoined by the Ritual, nine or more will be found necessary.

The Candidate in this Order of Masonry represents *Abraham*, “the Father of the Faithful.” The Hierophant represents *Melchisedek*, “King of Salem, Priest of the Most High God.”

SECTION 2.—*Forms at Opening.*

The proper place of assemblage of a *Council of High Priests* is a Chapter room. The robes, jewels, curtains, and paraphernalia of a Royal Arch Chapter are, in part, appropriate to its use. A few other preparations, which are suggested by the esoteric Rituals, must be made by the Steward.

A Council of *High Priests* is congregated, purged, tyled, and lectured upon the same principles as other Masonic bodies. One marked difference is found in this, that no Tyler or Sentinel is needed without the door.



ODE AT OPENING.

[In those *Councils of High Priests* where the charms of music are brought into requisition, the following Ode will be found appropriate at Opening. As we usually assemble but once a year, and are composed of Companions gathered from distant parts of the jurisdiction, it is strongly advised that as much interest and solemnity as possible be thrown around the Opening and Closing exercises.]

AIR: *Dundee.*

Let your Light shine, the Master said,
  To bless benighted man:
The grace and truth My light has shed,
  Be yours to spread again.

We come, O Lord, with willing mind,
  Thy knowledge to display:
Enlighten us, by nature blind,
  And glad we will obey.

The following passages of Scripture may be read at opening:

"Seeing that we have a great *High Priest*, that is passed into the Heavens, *Jesus the Son of God*, let us hold fast our profession.

"For we have not an *High Priest* which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the *Throne of Grace*, that we may obtain mercy, and find grace to help in time of need."—Heb. iv: 14–16.

PRAYER AT OPENING.

O Lord God: there is no God like Thee in Heaven above, or on earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart! Thou who didst aforetime appear unto our Father Abraham, by Thy name, *God Almighty*, we desire to approach Thee at this time with reverence and godly fear, and to invoke Thy Grace upon our assemblage. Meet with us, we beseech Thee, as Thou dost not meet with those who know Thee not, and preside over our deliberations. Incline our hearts unto wisdom, that all our actions may meet with Thy divine approval. Infuse Thy spirit into all our utterances, that we may speak naught but what comes from Thee. Guide us in the performance of our solemn ceremonies, that they may convey to others the great lessons of our Order, reverence to Ged and love to man. All this we ask through the merits of Jesus the Son of God, our Great *High Priest*, who is in the Heavens. Amen. *So mote it be.*

* * * * * *

CHAPTER SECOND.

CONFERRING THE ORDER OF H. P.

SECTION 1.—*The Reception.*

In this section of the ceremony any number of candidates may be admitted at once; but in general, it is advised that, for convenience' sake, the number be limited to three.

Each candidate must bring from the Chapter of which he is or was a member, a Certificate, of which the following is a form:

TO ALL WHOM IT MAY CONCERN.

This is to certify that Companion ——— ——— was, on the ——— day of ———, A. D., 18—, A. I., 23—,* duly and constitutionally elected to the office of High Priest of ——— Chapter, No. —, working under a Charter from the M. E. Grand Royal Arch Chapter of the State of ———.

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*The Royal Arch Date (A. I., Year of Discovery) is found by adding 530 to the Year of our Lord.

Given under my hand, and the seal of the Chapter, this —— day of ———, A. D., 18—, A. L., 23—.

SEAL.

——— ———,
Secretary,

This certificate must be regularly authenticated by the signature of the Secretary, and the seal of the Chapter.

But should the candidate, for sufficient reason assigned, be unable to produce such a certificate, then a certificate from the Grand Secretary of the Grand Royal Arch Chapter, under which the candidate has served as High Priest, certifying to the facts from the record, will be considered lawful information, and may be used accordingly.

The following passages of Scripture are read in this section of the ceremony, by the Vice President.*

"And it came to pass in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of nations; that these made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is Zoar."

"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, and they joined battle with them in the vale of Siddim; four kings with five."

"And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled and fell there; and they that remained fled to the mountain."

"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of *Mamre* the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and his women also, and the people. And the king of Sodom went out to meet him (after his return from the slaughter of *Chedorlaomer*, and of the kings that were with him,) at the valley of Shaveh, which is the king's dale. And *Melchisedek*, king of Salem, brought forth bread and wine; and he was the *Priest of the Most High God.* And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he* gave him tithes of all.

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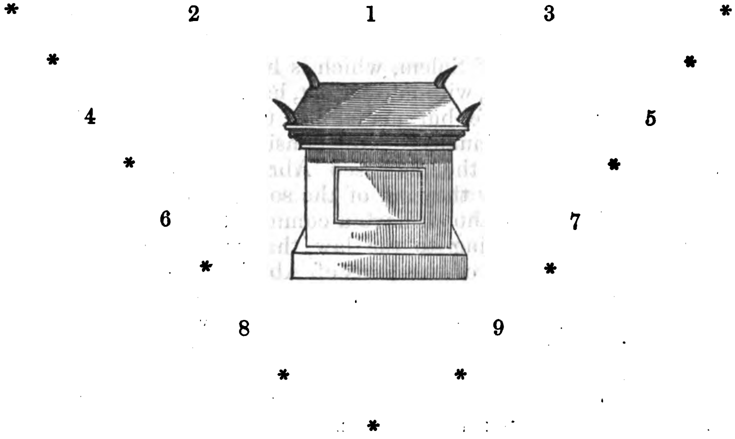
*These passages may be greatly condensed, at the discretion of the Vice President. It was thought necessary to insert the whole here, for the purpose of displaying the connection.

"And the king of Sodom said unto Abram, Give me the persons, and take the goods unto thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take *from a thread even to a shoe-latchet*, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.—*Genesis*, xiv.



If the candidate has never been regularly installed as High Priest of a Chapter,† the twelve standard questions of the installation service are now to be propounded to him, and the installation prayer offered. These will be found in Chapter IV.

Section 2.—*The Anointing.*

In this section of the ceremonies but one candidate can be admitted at a time. Here the paraphernalia of a Royal Arch Chapter is necessary to give full effect to the drama, and the number of nine or more Companions will be found essential to produce a proper effect.

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*That is Abram gave tithes to Melchisedek.

†It were greatly to be desired, that no High Priest should be installed until he has been regularly anointed to the Sublime Order of High Priests.

The ceremonies of this section are chiefly esoteric.

CROSSED SWORDS.

DRAWN CURTAINS.

HIGH PRIEST IN ROBES.

The following passages of Scripture, are here read by the Chaplain:

"For this *Melchisedek*, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all: [first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God]: abideth a Priest continually. Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.—*Heb.* vii: 1–5.

"For he testifieth, Thou art a Priest forever, after the Order of Melchisedek. And *not without an oath* he was made Priest. Those priests* were made without an oath; but this† *with an oath* by Him that said unto him, The Lord sware and will not repent, Thou art a Priest forever AFTER THE ORDER OF MELCHISEDEK."—*Heb.* vii: 17, 20 and 21.

The following prayer is here offered by the Chaplain:

Prayer at Anointing.

"O Thou, who doth bless the fruitage of the olive and the vine to man's use, and doth give him refreshment and joy for his labor, bless now, in a spiritual sense, we entreat Thee, this application of oil and wine, that they may represent the times of refreshing from on high, which Thou wilt bestow upon Thy faithful laborers in the moral vineyard. Give to all Thy workmen courage and strength. Increase their zeal. Awaken them to the value of Thy promises, that when the toils of life are ended they may hear Thy welcome plaudits, 'Well done, good and faithful servants! enter ye into the joy of your Lord.' Amen. *So mote it be.*

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* Meaning those under the Levitical Law.

† Alluding to the "great High Priest, who is passed unto the heavens, *Jesus the Son of God.*"

The following passages of Scripture are illustrative of solemn ceremonies:

"And the Lord spake unto Moses, saying: Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, *The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.*"—*Num.* vi: 22–26.

Response by the Companions: Amen. *So mote it be.*

Section 3.—*The Charge.*

The following Charge is delivered to the candidate by the President:

My Companion: Thus we close these solemn ceremonies: and I will here call your attention to a remarkable fact in the history of this Order: *its covenants have never been violated.* In all associations wolves have crept into the fold; but thus far we, the members of the Order of High Priesthood, have been spared such mortifying and painful treason. Our pledges, we believe, have been kept; our cement has resisted all the attacks of time, and the follies of men. We trust this will always be the case, and especially so with you, who have, on this occasion, displayed the faith, the honor, and the firmness of *Abraham.* Remember that the responsibilities of this sacred Order rest not alone upon the officers, but equally upon the individual members of the Order; a dereliction from duty being equally destructive in the one case as the other. As you value, then, your honor as a man and Mason; as you prize the purity and permanency of the Order; as you fear to displease God Almighty, whose name you have so solemnly invoked, and his Eternal Son, who is the Great High Priest that appeareth for us in the heavens, keep inviolate every pledge you have made, and perform with fidelity every duty to which you have become bound.

CHAPTER THIRD.

CLOSING THE COUNCIL.

SECTION 1.—*Forms at Closing.*

The ceremony of Closing the Council is equally solemn and impressive as that of Opening. Every avenue must be closed; every officer takes his position; the responses should be distinctly enunciated, and the religious exercises devoutly rendered.

SCRIPTURAL PASSAGES AT CLOSING.

"And in that day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.

"Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name be exalted.

"Sing unto the Lord; for He hath done excellent things; this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."—*Isaiah*, xii.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Romans*, viii: 35, etc.

ODE AT CLOSING.

Refreshed with angels' food we go,
To serve Thee in Thy work below;
Trusting, when Sabbath rest is given,
To share Thy richer joys in heaven.

Then bind our willing souls in one;
Confirm the Covenant here begun;
Each day our vows more sacred be,
And seal them in Eternity!

THE FAREWELL EXHORTATION.

"Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 *Cor.* xiii: 11.

A Tribute to Salem Town.

Composed and read before the Masonic brethren at Aurora, N. Y., in the lodge of which the venerated patriarch died a member, by Bro. Rob Morris. In this, my first visit to the village, so long honored as the residence of Salem Town, I crave permission to express, before his old friends, neighbors, and Masonic familiars, my high appreciation of the character of that venerable man, and to submit my profound regrets at his loss.

There has been no Masonic writer in this country whose opinions were so long, so frequently, and so approvingly cited, as those of Salem Town. He began the study of Masonic science immediately after his initiation. It was not long until he felt impelled to use the pen in expressing the thoughts suggested by that study. The numerous orations and discourses, in whose composition he devoted his leisure hours, displayed so much originality and wealth of sentiment, that he was induced to collect them up and commit them to the press as early as 1818. The first was soon followed by a second edition. Nearly forty years afterward, by his consent, I published a third edition of the same work, and among all the Masonic publications, numbering more than sixty, that of Salem Town was among the best.

This earnest and learned man was never idle. Even when engaged in the arduous and responsible charge of an educator of youth, he always had some Masonic theme upon his desk; or in his mind, some valuable Masonic thought, upon which he contemplated at such moments as he could snatch from his avocation, and which, when thoroughly matured, he gave to the fraternity, ever eager to secure the deductions of so well stored a mind.

His knowledge as a Masonic ritualist was equally practical and theoretical, while he had familiarized himself with the Masonic forms, so as to be a safe guide in the workings of the lodge, he was not less thoroughly conversant with the *rationale* of those forms, their moral application and their high and holy destination. There are but few living who in this respect can take up the mantle he has laid aside.

But it was his transcendant virtue and purity of character that recommend his memory, and make him a worthy example to present and coming generations. His learning, his expertness as a teacher, his eminent proficiency in Masonic theory and practice, his experience in lodge government of nearly sixty-three years, have chiefly perished with him, or only form portions of the traditions of the Nineteenth century, but the fragrance of his virtues is ever green, odorous and eternal. In the days to come who of all the living will be remembered like Salem Town? who of the vast array of Masonic authors, lecturers, and dignitaries with names high sounding will have written his name in the hearts of surviving generations like Salem Town? None. He stands alone.

An humble Pilgrim who long knew, admired and loved this man, desires to lay this offering upon his grave. One from a distant land would fain blend his tears with yours. One who enjoyed his confidence, shared his generosity, and walked by his counsel, comes here this evening to acknowledge—here in the lodge where he so often met with you, and where his very spirit might be supposed to hover above us—to acknowledge that for all the honors paid him as a Masonic writer and lecturer, he is chiefly indebted to the guidance, learning, and counsel of Salem Town. Peace to his memory. Green be his name among you. His tomb a shrine to which faithful Masons will bend their steps. On the Resurrection morn an early and glorious recognition is due from the Grand Master of Heaven to one of his most humble and faithful servants upon earth.

His epitaph a Mason true and good,
  Sincere in friendship, ready in relief,
Discreet in trusts, faithful in Brotherhood,
  Tender in sympathy, and kind in grief.

On grateful memories his name is writ,
  His genial heart *our* hearts did kindle up;
We drew an inspiration from his hope.
  And buoyancy from his all-buoyant hope.

His toils are ended; we must labor on;
  Our Master for a little longer calls
Our hands to duty at the rising sun,
  Our hearts to rest when evening shadow falls.

But 't will be ended soon; may our reward
  Be upon hearts like his to lie secure;
Like him to enjoy the favor of the Lord,
  Whose grace is boundless and whose promise sure.

True Masonry.

I am glad to see in the April number of the *Voice* a letter, stating that it will be punctually continued, a statement read with pleasure by all lovers of true Masonic principles. There are publications professing Masonry that only require to be read to discover how lamentably deficient they are in the principles, aye, first principles, of the Order, and but too plainly exemplify the condition of their authors' hearts and passions. In the first, (the heart,) these authors are no doubt ready to admit that they were there, first prepared to become Masons, but which preparation never appears to have been so carried on as to exemplify by their writings or expressions that they *are Masons!* and whilst no doubt equally ready to admit that their entrance into Masonic lodges was for the purpose of subduing their passions, yet, the subdual (like the preparation) never appears to have done its work, if writing and expressions are to be criterions. Alas! how far easier it seems to be Masons in name, than to be Masons in deed!

In the common intercourse of life we sometimes find Masons, acting and doing, as if they were not what they profess to be; but those who think themselves competent to be authors, and to publish Masonic journals, should be careful, if they really have the interest of this noble Order at heart, and understand it, to bridle their thoughts, lest they write unadvisedly, and thereby injure the cause they appear desirous to advocate.

It is the subdual of the passions that is needed to prevent the sin you so properly allude to in the first page of the April number of the *Voice*, namely: Slander! If corrupt communication tends to show the defilement of the speaker's mind, there can be little doubt that slander is ample proof of the corruption of such communication, and as an index of a black and malevalent mind, cannot be mistaken. But we, as Masons, should blush to lament this evil; it should be our care to avoid it. We should show that we engrafted upon the goodness of our natural tempers and dispositions the noble refinements of Divine and brotherly love. The heart, where Masonic principles are first originated, will, if these principles are properly matured, be fraught with love, and so fill the mind with gentleness and purity, that from it can flow naught of slander or keen severity; but, on the contrary, inspired by right and rational goodness, just and generous statements will fill the soul, and being well convinced of the value and importance of reputation will secure its own by being cautious of that of others.

The liberal and contemplative can ever find sufficient matter to fill their publications without wounding the expectation or stabbing to the heart an absent brother's good name. Solicitous at all times to improve his own mind, the true Mason enters with satisfaction on the duties of his work, assured that the minds of his brothers will gain improvement from his wise contributions of Masonic knowledge. SPRINGFIELD.

Traditions.

The Masonic Order is charged with many and elegant legends or traditions. Some of these are evidently fanciful, perhaps apocryphal in their nature, yet none the less illustrative of the philosophy of the Institution. Doubtless these were designed like the parables of our Saviour to be rather *felt* than *credited.* It is not necessary that a story be *true* to be *trusted.*

Of this sort is that most charming legend of "the Midnight visit of King Solomon." The story is that the immaterial part of the great Mason-King comes forth invisible, but inquisitive, at low xii, and for an hour wanders unrestricted over the earth. Having been in life so warmly an adherent of the Masonic institution it would be very strange if he did not, under such circumstances, look up the lodge-rooms of the Craft and visit them This, in point of fact, he does, and wherever he hears the sound of the Gavel at that still hour or observes the gleaming of the mystic tapers, he hastens to take a part, though all unseen, in the cabalistic work!

The fathers used to recognize his entrance by various tests, the most reliable of which was a vast increase of brotherly love pervading their hearts towards one another and making that last hour the most delightful of the whole.

CHEERFULNESS.—The grace of cheerfulness is essentially a Masonic virtue. A striking anecdote is told by Heroditus as showing how intimately this was interwoven in the Egyptian mythology:

An Egyptian monarch heard a workman sigh heavily as he was assisting to roll a block of stone to be used for the building of a temple; the king, thereupon, ordered the material to be left on the ground, as not being an acceptable offering to Osiris; for in the divine service all labor should be cheerful.

Bro. T. Starr King, an eloquent Divine and a true Mason, recently died in California, and was followed to his last resting place by thousands of the Craft, who honored him while living and sincerely mourned him when dead.

Shortly before his decease he delivered an oration on Masonry, from which we make the following extracts:

Organization and Order.—In preserving these we are in harmony with the will and work of the Sovereign Architect, published in the harmony, dignity, and peace of nature. And one other word must be spoken, so familiar, so precious, to the Masonic ear and heart. You anticipate what it is—*Charity.* In nature, which speaks the wisdom and character of the Invisible Spirit, organization is not for the sake of wisdom and skill chiefly—order is not for the sake of law and obedience chiefly—but all for the sake of *Charity.* There is harmony and stability that there may be breadth of bounty, constancy in giving whatever there is needed. Within every district of nature there is beneficence to all the need within that district, and then a pouring out of alms into a general fund of bounty and cheer.

Every mountain upholds and supports the herbage on its slopes, and sends off rills to carry down soil to the vales and planes, while they feed herbage there. You cannot find a tree, or plant, or flower, that lives for itself. The animal world breathes out gasses for the vegetable kingdom, and that vegetable world exhales or stores up some element essential to animal health and vigor. The carbonic acid we breathe out here and which is poison to us, blown eastward by our west winds, may be greedily taken up, a few days hence, by vineyards on the slopes of the Sierra, and returned to us in the sweetness of the grape. The equator, "sends greeting" to the Arctic zone by the warm gulf-stream that flows near the polar coasts to soften their winds. The poles return a colder stream and add an embassy of icebergs, too, to temper the fierce tropic heats. Selfishness is condemned by the still harmonies of the creation. Perfect order issues out of interwoven service.

Do we ever get tired of the toils and tax of charity? Suppose the sun did. What does it receive in homage or obedience from the orbs that swing around him, in comparison with what he gives—all his light, all his heat, all his vitality for the blessing of four score worlds! Shall we complain of the demand upon our treasuries, or our private purses, for the sacred funds of the Masonic Board of Relief? What if the sea grumbled at the assessment which the mighty sun—the Most Worshipful Grand Master of the system—levies on his substance? Every day the sun touches its stores with its want of light, and says *give, give.*

And it obeys. Evaporation is its tax constantly demanded, constantly given. Remember, brethren, that every cloud you see, whether stretched in a beautiful bar across the east at sunrise, or hanging in pomp over the gorgeous pavilion of the retiring day, is part of the contribution for the general relief of nature assessed by the lordly sun. The water which the ocean keeps is salt. Pour a bucket of it on a hill of corn, or a garden bed, and it kills it. The water which the ocean gives is fresh, and descends in blessing, after it rides in beauty or majesty on the viewless couriers of the air. Nature tells us that "to give is to live."

Working in Cheerfulness.

There is nothing, in which American Masonry differs so much from Masonry abroad, as the sober and entertaining manner in which we set about to do it. Most of our lodge proceedings are as sober and prosaic as the Sunday exercises at church. Nay more so. For at church it is usual to hear good singing and sometimes instrumental music of a cheerful nature, and oftentimes the sermon is historical or enlivened with illustrative remarks, while many of our lodges know nothing of either. They merely work *the skeleton* of the Rituals, putting bones together artistically, or not, as the ability of the presiding officer may justify, but infusing no life or annimation with it. We should be glad to see an improvement in this respect manifested in the American lodges.

Who Nominated George Washington as General Grand Master?

The honor of suggesting that the immortal *pater patriae* be made the head of Masonry as he was of the military forces of the country, has been attributed, but improperly, to the Grand Lodge of Pennsylvania. It is due, not to any Grand Lodge, nor Convention of Lodges, but, as in most of the practical measures affecting the Masonic institution, to the free interchange of opinion among private brethren. At a convention of military brethren the matter had its origin some time before the Grand Lodge of Pennsylvania took it up.

A Passage from the Days of Anti-Masonry.

There has never been so striking an exhibition of the fury of attack and the firmness of defence as was witnessed in the days of the anti-Masonic persecutions, 1826 to 1836. No author has arisen upon our side to do justice to it, and as for our opponents, they are willing enough now to bury the whole subject in oblivion. But unfortunately for them "the written word remaineth," and in the archives of historical societies and private collections are too many evidences of their reckless and unscrupulous attacks upon all that is venerable and dear to Masonic hearts.

In common with your numerous readers I am gratified to see the *Masonic Monthly* giving a proper share of its ample space to this department, *the history of the Craft in America.* Be assured that it is rich in incident, rich in evidences of the humanizing character of Masonry, rich in proofs of fidelity even unto death. If desired, I will take a part in collecting up for the Magazine some of the otherwise neglected riches of Masonic history. The present communication relates to a fact of which the writer has seen no narration or even mention in modern times.

It was in 1833 that my Grand Lodge (Vermont) was at the lowest ebb of public disfavor. Slade, and his clique, as furious in their fanaticism as if the object of their attacks was the worst thing in the world—and I verily believe that Slade himself thought it was—were moving heaven and earth for our ruin. Every country town had its anti-masonic paper. Lecturers went from church to church, and from schoolhouse to schoolhouse. The legislature passed laws practically forbidding the promulgation of the Masonic rites—laws from which we have not recovered to this day. Anti-masonic electors for President were elected! In brief, anti-masonry ruled the hour, and ruled it in the fiercest spirit of the ancient inquisition.

Under this state of things, the Grand Lodge assembled at Montpelier, October, 1833. "Specially notified—(so the report says)—to consider the subject of surrendering up the charters, etc." It was in fact a meeting for debate and to decide whether the Masonic Order should be extinguished in Vermont or not. A momentous occasion for the Masonic institution, was it not?

There were present the most of the Masonic leaders of the day. Conspicuous among them was Judge P. C. Tucker, whose decease in 1861 can never be sufficiently deplored, and whose hand is everywhere visible in Masonic matters in Vermont in a history of

30 years. As a test question, Bro. Ellet introduced a Preamble and Resolution, which I will condense for the instruction of your readers:—

The Preamble affirms that public attention has been called to the question of reforming or abandoning Freemasonry in Vermont. That the Grand Lodge, moved by the high and respectable authorities cited, believes that however excellent and praiseworthy the grand principles of Freemasonry are, however useful the Order may have been in cultivating friendship, charity and liberal sentiments among men, yet the day of Masonic utility has departed. That recent events have brought the Order into public odium. That its attributes of secresy, and its obligations and imprecated penalties are obnoxious to republican notions and to the feelings of the age, and were barbarously misconstrued and perverted in the case of William Morgan seven years before. That it is in accordance with the popular wish that the Masonic institution should be given up. That the G. Lodge of Vermont endorses Chancellor Walworth's views in affirming that the evils of keeping up the institution hereafter will more than counterbalance any good which in this country can possibly be effected by it, and does recommend that Masons shall cease their meetings and the lodges surrender their charters! I now proceed to give the peroration and resolutions entire:

"We therefore, convened as aforesaid, do of our own accord, unawed by the sneers or frowns of the world, and uninfluenced by any considerations but those of *duty to ourselves and friends* and a due regard to the feelings of the public and the welfare and harmony of our beloved country, adopt the following *Resolutions and Decrees* with a fixed and honest purpose of heart to abide by them hereafter:

"It is hereby resolved and decreed, that each and every Charter or Dispensation heretofore issued and granted by this Grand Lodge, or under the authority thereof, constituting a lodge within this State, and authorizing members of the Masonic Fraternity to assemble as Masons, and to enter Apprentices, pass Fellow Crafts, and raise to the degree of Master Mason, be and the same are hereby *revoked and annulled*, and said lodges are hereby declared to be *dissolved*, and all rights and privileges appertaining to the same, so far as conferred by us under authority of this Grand Lodge, *held for naught*.

"And it is hereby further resolved and decreed, that each and every subordinate lodge constituted aforesaid, shall have full power to dispose of any and all funds, furniture, and jewels, or other property of any kind whatever belonging thereto, in such manner and for such purpose as said lodge may deem proper and expedient.

"And it is hereby further resolved and decreed, that this Grand

Lodge from and after the close of this communication shall be held, *be dissolved and extinct*, and the Society of Free and Accepted Masons, within this State, under the supervision and jurisdiction of this Grand Lodge, shall *cease to exist* as an organized and constituted body, and each and every member thereby shall be and hereby is fully *absolved and discharged from all allegiance for duty to this Grand Lodge or any subordinate Lodge* constituted as aforesaid, in its constituted capacity and shall be free to act in relation thereto, *according to the dictates of his own conscience and sense of moral right.*"

There was the question boldly and fairly stated! It was ably argued in the affirmative by some of the best talent of the State. The published opinion of Chancellor Walworth, a gentleman whose views then as now commanded the highest respect, were quoted. In these he had plainly advised his Masonic brethren, "for the purpose of quieting the alarm of the community and preserving the peace of neighborhoods, as well as to prevent divisions in the church of our Divine Master, to submit to the reasonable demand of the public *to cease their meetings and the lodges to surrender their charters.*"

Cases were abundantly brought forward to prove that the unity of many churches, of schools, of benevolent institutions, even of families, depended upon the adoption of these Resolutions and the dissolution of the Masonic Order in Vermont. One class of debatants took a position which won some proselytes, that "the Grand Lodge should be dissolved for awhile, say ten or twenty years, until this storm was overpast and public reason became quiet again." In brief, no class of arguments was neglected to induce the assemblage to consent to commit a public suicide!

On the other hand, the negative had famous advocates. The leader of these was Judge Tucker, to whom I have before alluded. It is scarcely necessary to allude to the character of his remarks,—denunciatory and withering upon the half-hearted of the Order,—awfully stern and uncompromising upon the anti-Masonic party,—thoroughly historical in showing up the selfishness and fanaticism of the leaders and the destructive radicalism of their course—proving that the adoption of these Resolutions would not quiet the prevailing strife, but merely sacrifice the Freemasons one by one, when through united action they could defend each other—appealing to the glorious record of Masonry in Vermont and elsewhere as an auxiliary to all good and beneficent enterprise in church and state. Judge Tucker concluded with a peroration that drew down the house and carried all before it. The preamble and resolutions were rejected and Freemasonry stands firm, united and honorable to this day!—*Masonic Monthly.*

The Masonic Mission.

We have received the first issue of "The Masonic Mission Manual," a quarto publication, advocating the interests of the New York "Masonic Mission." This organization was effected July 9, 1864, under the general Incorporation Laws of New York. The *President*, Walter H. Shupe, Esq., is one of the most philanthropic, active Masons in the city; the *Treasurer*, John W. Simons, Esq., is too well known to our readers to need description. The *Advisory Board* is made up of twenty-five gentlemen, the Mayor of New York, Bro. C. G. Gunther, being at the head. Our own name appears in the list.

The adoption of the title, "Masonic Mission," represents the tenets of the profession—so the organ declares—only so far as Masons choose to join in the work of sending out to the relief of their brothers and others the blessing of *good nurses*, at a time when that is, of all blessings, the most needed,—sending forth the *widow* that the *son* may be helped. The *purposes* of the Mission are "to select proper female nurses, who are competent in bodily vigor, nature, age, correct character, and natural fitness to discharge the duties of a nurse, and when so selected and proved, to send forward to the hospitals of the army as needed and put into the service of Government as regular employees, and as such subject to orders of officers in charge as much as the soldier." This is succinctly and clearly conveyed. It is not proposed to limit the labors of these nurses to *Masons*, but every sufferer wherever found within our lines, whether friend or foe, shall have their motherly aid.

Each nurse sent forward under the auspices of the "Mission" is invested with a neat and appropiate badge. She is placed under the control of some responsible party—the Christian Commission, or another—and regular reports of her doings are required.

Another branch of the labor of the "Mission" is to collect and distribute through the nurses such articles as they find those under their care need, and to solicit as contributions any article that is needed in the sick room.

The "Manual" offers this pointed sentence: "Suppose there were now in the field one thousand Masonic *Florence Nightingales*, female *Good Samaritans*, dispensing from behind a well-known mystic badge blessings, such as they only can dispense, to the men who suffer from the casualties of the war, what brighter page does the proud history of our fraternity contain than this would be? We have already in the field *thirty*, such as above described, and can place a *thousand* in six months if we have a cordial co-operation!"

We append a certificate found on the fourth page of the "Manual" as a worthy commentary on the above. It was written by a wounded Confederate soldier on the fly-leaf of the pocket book of one of the "Mission" nurses, and truly speaks for itself:

"White House Hospital,
Pamunkey River, June 9, 1864.

"This is to certify that Mrs. Mary Van Fladracker has been nursing me, with five other wounded Confederate prisoners, at this hospital for the last seven days. She has been a mother and nurse to us all. Her duty now calls her to the front. Should she ever fall a prisoner into the hands of the Confederates, I beseech and ask kind treatment for her.

"Serg't John L. Clark,
"Co. G., 5th S. C. Cavalry."

Contributions of money may be directed to the Treasurer, John W. Simons, 30 Catharine St., New York. Of supplies, to the Masonic Mission, 111 Broadway, New York; W. H. Hadley, Portland, Maine, or any of the Vice-Presidents of the "Mission."

* * *

Symbols of Pythagoras.—It is an interesting proof that this great mystic drew much of his knowledge and method from Solomonic Masonry, that his trestleboard was so filled with our ancient emblems. The triple triangle, the point within a circle, the letter Y, the perfect square, the forty-seventh problem of Euclid, and others, that shine upon the Master's carpet of every lodge were prominent characters in his symbology.

The Illinois Imbroglio.

Considerable prominence has been given in the Masonic press, for the last two years, to the matter of an *imbroglio*, of a serious character, that has occurred among the Masons of Illinois. A brief summary of the affair is a necessary part of this annuary: In 1862, it was found that a considerable number of the more prominent Masons of that State had engaged in an effort to re-introduce the original Webb-Preston Work there, by means of "An Association of Conservators." The fact having excited some apprehensions amongst those who were not thus associated, it was thought best, by the Conservators present at Grand Lodge, for harmony's sake, to withdraw from the Society. This was done voluntarily and in good faith, by about seventy of them. The Grand Lodge accepted the deed in a spirit of brotherly love, and left the whole subject of work with the Grand Master, who set about, by constitutional measures, to instruct the Lodges, and produce uniformity of action throughout the State. In this he was thwarted by his Grand Secretary, who, basing his actions upon a presumption that is becoming too common among Grand Secretaries at the present day, inaugurated a series of measures, unprecedented in their character, and of alarming tendency, His first attempt, which had well-nigh succeeded, was to secure an enactment from the State Legislature that would practically have nullified the powers of the Grand Master. Failing in this by a timely discovery, he set to work to excite a rebellious spirit in various Lodges of the State, and when the Grand Master, in the exercise of his constitutional prerogatives, suspended the charters of those Lodges, writs of injunction were secured in the Chancery of the State, prohibiting him from the act! For this the Grand Secretary was deposed from office by the Grand Master, but refused to surrender the archives, and again secured a Chancery injunction! Finally, the Grand Master called the Grand Lodge in extra session, in August, 1863, to deliberate upon the matter, and was again met by a decree of the Chancellor forbidding the assemblage!

At the annual session, in Oct., 1863, the Grand Secretary was sustained in all these high-handed measures, re-elected, paid for his most unhappy zeal, and at this date the sad *coup d'état* seems to have perfectly succeeded. "Quiet reigns in Warsaw," and the Masonic fraternity witnesses the spectacle of a Grand Secretary triumphing over the Grand Master, honored and rewarded by the Grand Lodge for deeds which inaugurate a new era in the history of Masonry.—*Freemason's Almanac.*

The Ancient Charges.

The *Ancient Charges of Masonry* should be studied diligently by every brother. They inform him that it will require *three* (some say *four*) *separate qualifications* to fit a man for Masonry, viz., the mental, moral, and physical, (to which some add *political.*) Its lessons are all sound. At intervals the most eloquent thoughts are introduced. A series of three months' lecturing upon each chapter was once expended by a Mason of our acquaintance in instructing his Lodge. The whole code goes to perfect him in the peculiarities of the Masonic order better than any other work extant. Of *Religion*, it teaches that its obligation is in every sense binding upon a Mason. *Chapter Five* defines the term "work," and points to its speculative significance, viz., *the work of the soul.* This chapter is eminently beautiful, as displaying the chief purpose of Masonry, *that of honoring God.* He who misconceives this will never communicate with Masons upon the higher mysteries of the institution. And this is why no traitorous Mason can ever expose our essential secrets—they are no secrets to any living soul that is vicious enough to promulgate them. He can not acquire them.

This Chapter develops the *time* of labor (six days) and the *place* of the Lodge, and defines *the tools*, that there may be no occasion for misconception upon that head. It were worth to any Mason all the expense of his induction perfectly to understand this.

The *Sixth Chapter* is based upon the theory in reference to each Mason that he will wear through life *the three badges* of the order, *brotherly love, relief,* and *truth,* so that these at least may distinguish him in his daily walk and conversation. One sentence disposes of a poor distressed brother, who may be found sojourning among us. On *him* is placed the onus of *proof*; on *us*, of *aid.* Once convinced of the honor and fidelity of such a man, and his person is sacred to us in his life or at death. That is a precious doctrine.

But the whole of the Ancient Charges are, next to Holy Scriptures, the most appropriate object of Masonic study. He who has secured to himself a name among Masons, becoming enlightened in these ancient laws, will continue to be an instructor in Masonry to the full extent of his talents, opportunity, and education. More than that, he will the more cheerfully submit to the regulations of the Order, they being so perfectly explained to him by the compiler of this ancient code—for there is no Masonic law or obligation which has not its root here. Better they were read and expounded to a candidate for initiation, as Webb taught they should be, *before he pledges himself to them*, and the covenants based upon them.

Death an Instructor.

There is no living person who plays the instructor in mortality so well as *death himself.* Now and then his assertions are startling. He says in effect: "I recognize you as my own; Brothers to the worm!" By that word, a horrid consanguinity is expressed. It is a declaration that we are but reptiles in our tendencies. A transposition from godlike humanity to such as that, what a thought! It gives us a horror of the very word, DEATH, that awful and mysterious power, to whose voice, in whatever language spoken, we must all give earnest heed. By the influence of that word we have come more than once already to the grave's brink together; at this unwilling summons have deposited there our fairest and dearest. Solemn hour at this so solemn place! And by the influence of that power we shall all be brought at no distant day to lie down, where the rich and poor sleep together; where the wicked cease from troubling and the weary are at rest.

The voice of death speaks from every hillock in which the decaying relics of the true and faithful Mason have been laid. "I meet you here, my Brethren, at this time and place, not to terrify you with a frightful retrospect of the ceremonies of my burial, not to awaken your sympathies by allusions to the loss and anguish with which death daily afflicts the world, but that, henceforth, you and I may have something in common which the thoughtless world knows nothing of; a language peculiar to ourselves; a reference by which we may distinguish each other from the great body of men and Masons, whether at home or upon a journey, in health or in the agonies of death, and yet be unknown to the rest. You will listen now to the dead friend who was once your living friend. Five times more weighty than before are the obligations resting upon me to whisper good counsel in your ear. As a living man I kept those covenants; they were given in my own darkness and ignorance, as previously explained to me; now that I have passed the barrier of life, I can speak of *what I know;* you will listen, and if you consent to them, you will express that consent by taking better heed to your ways!" Such is the sermon which has come to me from a thousand graves, as I mused by their headstones and stooped to take the lessons engraven upon them, and as I turned away I have acknowledged to the dead: "You are wiser than I!"

Note the exhortation given at the grave as in our funeral service: "Here at this solemn time and place," (is in effect the affirmation of the Master), "you, the Brethren present, do severally pledge your honor as Master Masons (for none others are supposed to be in the group) that you will be more devoted to the cause you have espoused than heretofore." Never did officer communicate that exhortation properly to any living soul, but *a purpose of reformation* followed. The *time*, and the *place*, and the surroundings so solemnize the *occasion*, that you will feel that never until now have you realized the highest mystery of your induction into Masonry. This, likewise, is the acknowledgment of many who are now dead.

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Congress has passed a bill incorporating an association of Freemasons, for the purpose of building and maintaining a Masonic hall in the city of Washington. The House passed the bill without a division, but in the Senate a slight opposition was made to certain features in the document, an opposition which was evidently the out-cropping of old anti-Masonry, a few embers of which still burn here and there. Freemasonry in the District is thriving. It has now a Grand Lodge, two Commanderies of Knights Templar, three Royal Arch Chapters, and ten Blue lodges, with a Commandery and a Blue lodge at Georgetown. The old lodge at Alexandria, over which Bro. George Washington used to preside, has been revived, under dispensation from the Grand lodge here, as "Union Lodge," and Capt. Thos. G. Whytal, A. L. M., has been placed in the chair.—*Masonic Monthly.*

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An Old Mason.—A correspondent of the Hartford *Times*, writing from East Haddam, on the 1st inst., says: "To-day was attended the funeral of Mr. Chevas Brainard, at St. Stephen's Church, in this town. He attained the age of 95 years, and is said to be the oldest Freemason in New England, having been a member of that order over 71 years. He was also the last surviving member of the original founders of the Episcopal Church in this town."

All Quiet at Albany.—Those of our readers who are aware of the unpleasant state of things that has existed at Albany for some time between the members of two of the lodges there, will share our satisfaction at the intelligence that the whole matter has been settled, the brethren have "locked fins," "interchanged lagers," and agreed to forget and forgive all around. That's right; it's the only way.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—The lines "Precious in the Sight of Heaven" were composed in the summer of 1857, under the painful intelligence of the death of Jesse Edmonson, an old and faithful Mason, resident at Hickman, Ky. The air is Mozart's, best known in this country under the English title of "Go, forget me," and it is one of the most plaintive of that great writer's compositions. The striking contrast between the CROSS and CROWN of Knight Templary together with the motto of that Order, "In hoc signo vinces," form the subjects of the piece, which was wrought into the Burial Service of Knight Templary by M. E. John L. Lewis, of New York.

—At Carrolton, Ind., the 24th of June was honored by an Address from Bro. Thos. R. Austin, Past Grand Master, with other proper demonstrations. At Poughkeepsie, N. Y., Bro. Rob Morris gave the Address. At Louisville, Ky., a demonstration of extraordinary interest was had by Clark Lodge, which seems to have given general satisfaction.

These Three,

These three, but the greatest of these is Charity.

The love of the FATHER enricheth us all,
His bounties are matchless and free;
Alike to the mighty, alike to the small,
His gifts and His graces are three,
But three,
And the greatest of these is CHARITY.

—What we mean by "tuning up your instruments" is to see that the views and purposes of your petitioners are at accord before you organize the lodge. For want of this, many lodges decay in a few years that seemed to open under flattering auspices. Before the orchestra commences a piece, each performer is careful to see that he is in tune, being guided by the standard of the leader. OUR leader is the Supreme Architect of the Universe.

—The Grand Lodge of Nebraska at its annual communication of June 23, elected the following officers: D. H. Wheeler, A.:M.:, Grand Master; R. W. Furnas, D. G. Master; George B. Graff, G. Sen. Warden; J. H. Goodlett, G. Jun. Warden; William E. Harvey, G. Treasurer; S. D. Bangs, G. Secretary; A. G. White, G. Chaplain; O. H. Irish, G. Orator; Harry Brown, G. Lecturer; E. R. Nash, G. Marshal; T. W. Bedford, G. Sen. Deacon; Lorrain Miller, G. Jun. Deacon; George W. Bratton, G. Tyler.

—"I was present at the meeting of reconciliation in June last, between the lodges at Albany, N. Y., and a lovely scene it was to witness. All is harmony there now, and he who would disturb it will find himself denounced by all parties as a common nuisance, and be treated accordingly."

—In response to our call upon New York Masons to take the leading part in the purchase of our Masonic library, the various Grand Lodge officers wrote us as follows:

From M. W. John D. Willard, Past Grand Master, Troy, N.Y. "I tender my deep sympathy in the necessity which prompts this appeal, and my high personal consideration for yourself."

The venerable Brother, Rev. Salem Town, LL. D., is prostrate this winter with rheumatic fever, but sends the warmest sympathy and co-operation in the relief enterprise. His amanuensis says: "It would have afforded him great pleasure to write you a letter of recommendation for the purposes specified in the library circulars, if he had been able."

From R. W. Wilson Hoag, D. D G. Master, Jeddo, N. Y. "The saving of that library to the Fraternity will result in incalculable advantage; its sacrifice now would prove a lasting disgrace to our Society. But such a thing can not be permitted. The Masons of New York will come to the rescue. I will do what I can to arouse those of my District to do their part."

From R. W. H. A. Van Dorn, D. D. G. M., Saratoga Springs. "Sympathizing with your misfortunes, I approve of the manner which your friends have originated for your relief. The great and extended information which you have afforded the Masonic fraternity makes it the duty of every brother to respond to your call, and, as District Deputy, I hope every lodge in my District will respond generously, when duly notified of the plan."

From R. W. Brother H. G. Allen, D. D. G. M., Baldwinsville. "Your name is familiar to all who have any knowledge of Masonic literature, and I doubt not that your appeal to the fraternity will meet with a favorable response."

From R. W. Bro. J. H. Fairchild, D. D. G. M., Ogdensburgh. "I believe you have done more than any living man for the advancement of Masonic knowledge, and it would be a great shame to the Fraternity if you were permitted to suffer after the labors you have done for us. I trust the Craft will respond liberally to your appeal."

From R. W. Bro. Robert N. Brown, D. D. G. Master, Buffalo. "I fully approve of your plan, and cheerfully recommend it to the lodges of my District, as worthy of their adoption. I should be much pleased, too, if every brother would subscribe for at least one share."

From M. E. John S. Perry, P. G. H. P., and P. D. D. G. M., Troy. "In the great Masonic fraternity none has rendered more genuine service, in advancing its literary interests, than Bro. Rob Morris. I am a contributor for ten shares in this Relief Fund, and earnestly hope the brethren of New York will, without delay, take up the balance of the stock, and thus relieve a most worthy family, while they show their devotion to the literary interests of Masonry."

—The author of our popular Funeral Ode, "Solemn Strikes the Funeral Chime," was Brother David Vinton, who published a collection of Musical pieces in 1816, under the title of "The Masonic Minstrel, a selection of Masonic, Sentimental and Humorous Songs, Duets, Glees, Canons, Rounds, and Canzonets." It has 464 pages, octavo, embracing an Appendix containing a short Historical account of Masonry, and likewise a list of all the lodges in the United States. The work was copyrighted in 1815, The career of Brother Vinton was unfortunate. He got into difficulties with the Grand Lodge of North Carolina, in 1821, and was expelled by that body, as would appear, without trial. Other Grand Lodges interdicted his visits, and he was, in fact, shut out from all Masonic communications, although at a most respectable Masonic Convention, in Washington, D. C., a protest was prepared and published, showing up the cruelty with which he had been treated by the North Carolina Grand Lodge.

We are in possession of some facts, not generally known, in relation to Brother Vinton's death. He was sojourning, in 1833, at Shakertown, near Bowling Green, Kentucky, for what purpose we do not know, and died there in July of that year. He had represented himself to the brethren as being formerly a General Grand Lecturer, (which in fact he was,) and the brethren saw that he was intimately familiar with the Science and Mysteries of the Order. When he died, the Lodge at Bowling Green appointed a Committee to address the Grand Secretary of that State a letter upon the subject. From that letter, dated Oct. 1, 1833, we quote these beautiful words: "The undersigned were, therefore, appointed a Committee to enquire into the truth of these rumors, in order, if they were false, we might rescue the reputation and the name of a deceased brother from obloquy and reproach, or, if true, yield him up in silence to that retribution they might merit." In reply to this, the Grand Secretary referred them to the data in his office, and with that, we presume, the enquiry ceased.

When we sing Vinton's beautiful verses then let us think of his last days, far removed from old friends, and his obsequies unsung by Mason's voice.

—The quotation from our Address before Mantauk Lodge at Brooklyn, N. Y., Dec. 1863, is as follows: "On the evening of March 5, 1846, I was initiated into the mysterious band of Freemasons in the Oxford Lodge, No. 33, in the town of Oxford, Mississippi. I was then a resident and in charge of an institution of learning at Mount Sylvan, twelve miles west of the town.

"The evening of my initiation was raw and cold, and my ride of twelve miles, at the close of a hard day's labor in the school room, was not a flattering preparation for the ceremonies through which I was about to pass. Nor was the apartment into which I was ushered calculated to elevate my spirits. Oxford Lodge at that time met in the Grand Jury room of the old Court House, and the "preparation room" was a small closet in which the witnesses were wont to be incarcerated prior to being taken before that body.

"The solemn air with which the Committee on preparation addressed me, was entirely in keeping with my feelings, and I doubt whether a "Candidate for the First Degree" ever felt more earnestly desirous of being "brought to light" than I was that night. My very teeth chattered with cold as I answered the three canonical questions, and long before I got through I greatly question whether my tongue could have revealed any of the secrets of Masonry unlawfully even had my heart consented to it!

"I need not say that long before that night I had conceived a favorable opinion of this Society, for this is a *sine qua non* in a person's admission within the portals. I had read such of its literature as I had access to. In my residence of ten years in the Southwest—part of the time in Texas at a period when lawlessness ran riot—I had seen that the principal bond between men in that country was *Freemasonry.* I had observed how irresistible an appeal it was to a man's honor to address him as a Freemason. Many a deed of violence has been stayed by this wonderful instrumentality, and my only reason for not uniting with the Order long before 1846 was that I had never until then lived sufficiently near to a lodge to make it practicable for me to become a Mason.

"At the close of my initiation the presiding officer, Judge Howry, my devoted friend to this day, made me an extempore speech of welcome, of which I particularly recall this portion: "Bro. Morris, Freemasonry expects a great deal from you." These words sunk deeply in my heart and proved the turning point in my career. My Masonic labors are attributable, under God, to the fervor kindled in my breast by those opportune words.

"That is the story of my initiation into Masonry. Since that night, through a long stretch of eighteen years, I have not failed for a single day to study, write or lecture upon Masonry. I have mingled intimately with the most of those men who have given shape or spirit to the Masonic institution. I have taken counsel of the old, instructed the young, and shared my thoughts by word and pen with both. Out of this large experience I propose, this evening, to select a few random incidents for your entertainment. Not as flattering myself that I can teach you, but feeling with the sweet Bard of Avon:

> "That never anything can be amiss
> When simpleness and duty tender it."

—We do not recollect anything in the history or legends of Masonry more "ruffianly" than the matter to which you allude. Charles W. Moore, of Boston, Mass., writes a letter to H. G. Reynolds, of Springfield, Ills., stating that "Morris would probably be expelled by his Grand Lodge at the ensuing session." Yet that wicked slanderer knew there was no truth in the assertion. No charges existed; not even rumors, save such as himself and his co-worker in New York had invented, upon which to found such a monstrous calumny. But no calumny is too monstrous for some men. Reynolds, who was himself at that time under suspension by his Grand Master, published the letter. It passed back eastward, was caught up and bandied to and fro as sweet intelligence, and so it run its foul course. It was all false, from inception to ignominious close. What a page in Masonic history are these men writing!

—"Killed at Spottsylvania, Va., May 18, 1864, Brother Capt. Henry B. Owen, of the 126th New York Volunteers. This dear brother, than whom none was ever more sincerely Masonic, was initiated into Masonry at Fulton, Ills., January 1, 1856, and served in all grades, including Master. He was ever devoted to the cause you advocate, and his memory is fragrant among us. He leaves a widow and numerous children to weep bitter but unavailing tears for the father and husband who can no more return to them."

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity.* We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] JULY, 1864. [No. 7.

Upon the Architectural Question.

A LETTER FROM THE EDITOR.

R. W. D. W. Thomson, of Hemlo, Illinois:

My Dear Brother :—You remember that cold, wet Sunday in which we beguiled the slow-moving hours by a comparison of Josephus, the Bible, and our own judgments, upon "the architectural question," concerning the height of the brazen pillars. Anxious as we are to remove every cause of fault-finding against the beautiful ritual we practice, we sought for some means of reconciling the two Scriptural statements upon this subject, (18 cubits and 35 cubits,) so opposed to each other. The views I there expressed to you, I proceed now to write out more fully.

I have been astonished that Mackay, whose judgment is often of the best, should so roundly defend the "18 cubits" theory. I suppose he took it from Whiston's note on Josephus, (London edition, 1839, p. 219,) which I will give in full: "As to these two famous pillars, Jachin and Boaz, their height could be no more than 18 cubits, as here and 1 Kings, vii, 15; 2 Kings, xxv, 17;

Jeremiah, iii, 21; those 35 cubits in 2 Chron., iii, 15, being contrary to all the rules of architecture in the world." This is a most singular assertion and diametrically opposed to the rules laid down in our Monitors. Mackay himself, who has published two different Hand-books, gives the rules which controvert Whiston's position and his own. The rules are these, as you will see by reference to any Monitor. Shall I give them to you in full?

"By order in Architecture is meant a system of all the members, *proportions* and ornaments of columns and pilasters."

I refer you to that word, "proportions," as being the key-word to this whole subject. Five Orders in Architecture are enumerated, viz., the *Tuscan*, the *Doric*, the *Ionic*, the *Corinthian*, and the *Composite*, and the *proportion between the diameter and the height* of each is given as one of the distinguishing peculiarities. The Tuscan is seven diameters high; that is, if the diameter is given, the height must be *seven* times greater, or else it does not answer the description. The Doric is eight diameters high; the Ionic nine; the Corinthian ten; and the Composite ten. Or to arrange them at one view:

Tuscan, 7; Doric, 8; Ionic, 9; Corinthian, 10; Composite, 10.

We are unfortunately not informed as to the order of architecture adopted in the construction of these pillars by King Solomon, but as Josephus let us know that the architecture of *Solomon's palace* was Corinthian, and as the ruins of Palmyra, built under Solomon's instructions, exhibit many specimens of the Corinthian order, and, as far as I know, of no other, and as, moreover, the purpose of the Pillars was to catch the eye from their commanding point, and to be seen from a distance by those approaching Jerusalem from the east, north, or south, it would follow that their height was extended to the utmost limit permitted by the laws of architecture.

Fortunately we know the diameter of the Pillars—the Sacred Record is explicit under that head—four cubits. Now it matters not, in settling this question of "proportion," what the measure of a cubit is, nor whether it was the Sacred Cubit or the Commercial Cubit that is alluded to. We have only to deal with the ratio between height and diameter. Let us suppose, however, that a cubit was 22 inches, and that the Pillars were of the Corinthian Order; the corresponding height then was 73 feet. If the Ionic was employed, the height was 66 feet; if the Doric, 58 feet; if the Tuscan, 51 feet. Or to tabulate them, (omitting fractions,)

Tuscan,	diameter,	7	feet,	height,	51	feet.
Doric,	"	8	"	"	58	"
Ionic,	"	9	"	"	66	"
Corinthian,	"	10	"	"	73	"
Composite,	"	10	"	"	73	"

To sum up my idea, if the Pillars were 7 feet in diameter, (four cubits of 22 inches,) the height was 73 feet. But you may suggest this as an extravagant estimate and out of all proportion to he Temple itself, which was not a lofty edifice. I answer that the tower, or steeple, of the Temple, on the east side, was 120 cubits high; (2 Chronicles, iii, 4,) which is 220 feet, or three times the height of the Corinthian pillar as computed above, so that my estimate of 73 feet is not at all extravagant.

To confirm these estimates I would suggest this plan. Procure a number of cylindrical blocks, say four inches in diameter, and four inches high. Get an assistant to lay them one upon another. Take your position at such a distance off as that your eye can distinctly measure the pile. Then let him lay one upon the other until your sense of "proportion" is perfectly satisfied. This will not be until he has piled them up to a height varying from 32 to 40 inches. At the height of 18 inches, which is Dr. Mackay's idea, you would say that your assistant had *only just begun.*

Or take another test. Direct a carpenter to make a column 12 inches in diameter and as long as the fair proportion dictates. He would not stop short of 100 inches at the least.

Or take one more test. Measure the Pillars used in any lodge-room that has respectable furniture, and you will find the proportion of 7, 8, 9, or 10 diameters used; that of 4½ diameters (which is the "18 cubits theory,") being never used.

Yours, in search of Truth, M.

LINES,

Composed and Respectfully Dedicated to the Brethren at Salem, N. Y., Represented by the Hon. and R. W. JAMES GIBSON, Grand Junior Warden.

BY ROB MORRIS, LL. D.

Salem, peaceful city, blest,
Where the Ark of God did rest,—
Where the voice of prayer ascended
With the silver trumpets blended,—
Where the incense daily given
Rose and reached the courts of heaven,—
Peaceful city, home of love,
Type of better things above.

Here be peace like that bestowed,
Salem, *here* from Israel's God!
Here the voice of daily prayer,
Sweetest music on the air,
From each angel hither come,—
Here be felt Jehovah's power,
Shielding in the dangerous hour.

Salem, in thy Lodge be love,
While the Orient Sun shall move!
May all strife and discord fail,
As the fogs his rays dispel!
May the fruitage of the soil,
Repose 'neath his warm control!
And to all be heavenly grace,
Salem, seat of love and peace.

◆

—It is Dr. Oliver who so aptly describes Masonry under the three heads, "passive, negative, or positive." He says:

"Consider whether your Masonry be passive, negative, or positive. If the former, you will soon abandon it; if negative, you will retain your connection with it for its convivialities alone; but if the latter, your career will be glorious, and its end honorable. A young Mason should never pretend to a knowledge which can only be gained by experience. The higher the ape climbs, the more effectually he exposes his posterior deficiency."

Remarks on St. John's Day,

AT POUGHKEEPSIE, N. Y., JUNE, 1864.

BY THE EDITOR.

On the 22nd of May, 1771, a lodge of Freemasons, entitled Solomon's Lodge, No. 1, was instituted in this city. Upon this anniversary day of our Patron, John the Forerunner, it is presumable that the members of that lodge celebrated the occasion as we are now doing. Doubtless at this very hour, 93 years ago, some expert speaker of your town, whose very name has faded into the land of dreams, was addressing an audience here every one of whom is now like himself but dust and ashes. A procession was doubtless formed as we formed one. Various exercises, peculiar to this institution, were first performed in the lodge room as Poughkeepsie Lodge 266 performed them this morning. When the public services were completed the members hastened to the enjoyment of that moderate repast which will doubtless crown the proceedings of this day. And finally when the sun went down over the Catskill Mountains ninety-three years ago the generous and virtuous fraternity, who made up the membership of Solomon's Lodge No. 1, went to their repose with the same feelings of duty performed and innocent pleasures enjoyed with which we hope ere low xii to conclude this interesting occasion.

Had any observer for the first time seen the procession of that day, he might probably have had the curiosity to enquire, as was asked upon a more memorable occasion some 1700 years before that, "What are these which are arrayed in white robes and whence came they?" Now, suppose some one had answered as the angel answered in the Apocalyse! Do you remember the solemn words? "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb. Therefore are they before the throne of God and serve him day and night in his Temple; and he that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any other heat.

"For the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes!"

Suppose, I say, that some one had made this reply. The uninitiated would have cried out "Blasphemy," and rebuked the speaker for such perversion of sacred language. Yet as we look back to that day, over the long period of ninety-three years, we can confidently assert that *now*, this day, all those white-aproned men, who were faithful to their Masonic professions, are realizing the unspeakable bliss of which the angel spoke. Their six days of labor being done, they have entered upon their eternal Sabbath of rest, and, as we Masons say, are in the *full enjoyment* of their WAGES.

And this explains in a few words what we call *the Masonic system.* It is simply typical, prophetic of the things which are not now but shall be hereafter. Every Masonic object upon which the eye falls has *this allusion.* Every Masonic word which catches the ear has *this interpretation.* Every ceremony in which the candidate is caused to participate, from the moment of his entrance at the northwest angle of the lodge to the moment when he is laid in his grave, the tear-drops, the green sprigs and the sods of mother earth commingling above him, every ceremony, I repeat, has direct reference to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

This then gives me my subject, "The Symbolical References of Masonry," a theme from which, without adhering too closely to form, I hope to be able in a pleasant way to occupy a brief space that upon such an occasion is devoted to the public speaker.

EAVESDROPPER.—In the lectures used at the revival of Masonry, in 1717, the following punishment was inflicted on a cowan: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment—"Let him be put under a gutter, pump, or fountain, until he is wet from head to foot." Hence a listener is called an eavesdropper.

Masonic Sociables.

A series of meetings, under this head, was held in New York, Brooklyn, and contiguous places, during the winter and spring of 1864, which, for a crowded auditory and the value and importance of the lessons inculcated, has few parallels in Masonic history. The first Masonic dignitaries in the State lent their names as managers. Prof. Henry Tucker, a renowned composer, undertook the musical oversight, and Rob Morris, LL. D., was the lecturer. A description of the last of the series will serve as a specimen of the whole. It was held April 5, at Washington Hall, Brooklyn, about 400 persons being present, more than one half of them ladies. Master Masons, with the wives, widows, sisters and daughters of such, made up the auditory. John W. Simons, Esq., Past Grand Master, delivered an address upon the practical benefits of the Masonic Institution; a choir from one of the city churches contributed a number of songs, and then Dr. Morris occupied one hour in communicating the history of the "Order of the Eastern Star," an Adoptive System of great popularity. A summary of the historical points in the Order is given in the following lines:

Here is a story of the grand old time,
A tale of virtues—tender yet sublime—
Inscribed on sacred page, to give us faith
In woman's constancy in life and death.
Here, in GOD'S BOOK, the bright narration see!
And five brave hearts make up the history.

ADAH, great Jephthah's daughter, soul of truth;
RUTH, flower of Moab, humble, pious Ruth;
ESTHER, the crowned, and worthiest of a crown;
MARTHA, His friend whom hosts celestial own;
ELECTA, strong the Martyr's Cross to bear—
These are the Heroines of the EASTERN STAR.

Fairest among ten thousand deathless names,
  How altogether lovely do they glow!
Time's annals yield no brighter, nobler themes;
  No purer hearts the ranks celestial show!
Come then, O Sisters, sister-virtues trace!
And light from these your lamps of truth and grace.

—*Freemason's Almanac.*

Masonic Events that Occurred in July.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1768, 7th, Thaddeus M. Harris. 1802, 14th, Joseph Covell. 1812, 16th, Eleazer Malone. 1823, 17th, Yelverton P. Page. 1785, 19th, Edward Giddings. 1815, 19th, Edward Roche. 1819, 22d, Thomas Bird Harris. 1782, 26th, Elihu Mather. 1826, 26th, J. F. McElroy. 1742, 28th, William Preston. 1783, 30th, Ebenezer Hall.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1781, 4th, Robert Burns. 1854, 5th, Hiram Bassett. 1832, 9th, Wm. Hacker. 1826, 17th, Gamaliel Washburn.

DEATHS OF WELL-KNOWN MASONS.

1819, 6th, Thomas Smith Webb. 1835, 6th, Chief Justice Marshal. 1860, 9th, Moses Paul, P. G. M. of N. H. 1841, 17th, Thomas Dibdin. 1858, 17th, John A. Quitman, P. G. M., Miss. 1855, 20th, Michael Z. Kreider, P. G. M. of Ohio. 1796, 21st, Robert Burns. 1842, 25th, Sir William Woods. 1829, 28th, Col. John Chapman, Middlebury, Vt. 1840, 28th, Lord Durham.

CORNER STONES PLANTED.

1859, 1st, German Lutheran Church, Augusta, Ga. 1840, 3d, G. Hall, Lexington, Ky. 1795, 4th, State House, Boston, Mass. 1815, 4th, Washington Mon., Baltimore, Md. 1818, 4th, General Hospital, Boston, Mass. 1825, 4th, Court House, Canandaigua, N. Y. 1829, 4th, State House, Maine. 1848, 4th, National Washington Mon., Washington, D. C. 1850, 4th, Hall, Pittsburg, Pa. 1851, 4th, Capitol Extension, Washington, D. C. 1856, 4th, Insane Hospital, Northampton, Mass. 1857, 4th, Monument to Clay, Lexington, Ky. 1857, 4th, New C. H., Canandaigua, N. Y. 1859, 4th, Custom House, Dubuque, Iowa. 1860, 4th, Court House, Columbia, S. C. 1858, 5th, Academy for Blind, Macon, Ga. 1858, 5th, New City Hall, Portland, Me. 1858, 5th, Masonic Temple, Concord, N. H. 1818, 8th, Mechanics' Relief

Society Hall, Washington, D. C. 1846, 14th, University, Oxford, Miss. 1845, 16th, King Chapel, Brunswick, Me. 1860, 17th, Queen's Hospital, Honolulu. 1858, 22d, Temple, Cincinnati, O. 1820, 28th, Universalist Church, Roxbury, Mass. 1820, 29th, Second Presbyterian Church, Washington, D. C. 1841, 30th, Methodist Church, Richmond, Ky. 1863, 30th, Morgan Hospital, Dundee, Scotland.

EDIFICES, &C., MASONICALLY DEDICATED.

1859, 19th, Hall, Portsmouth, N. H. 1817, 22d, Masonic Hall, in Exchange Coffee H., Boston, Mass. 1830, 26th, Masonic Hall, Pittsburg, Pa. 1853, 28th, Hall, Leesburg, Ky.

CASUALTIES.

1860, 1st, Masonic Hall, Hannibal, Mo., burnt. 1856, 9th, Hall. Nashville, Tenn., burnt.

MASONIC GRAND BODIES ORGANIZED.

1830, 5th, Grand Lodge, Fla. 1789, 8th, Grand Lodge, Conn. 1812, 11th, Grand Lodge, La. 1789, 16th, Grand Lodge, N. H. 1854, 28th, Grand Chapter, Cal. 1733, 30th, Grand Lodge, Mass, (St. John's.) 1783, 31st, Grand Lodge, Md.

MISCELLANEOUS.

1821, 1st, Masonic Miscellany, Lexington, Ky., est. 1847, 1st, Port Folio, Nashville, Tenn., est. 1857, 1st, American Quarterly Review of Freemasonry, N. Y., est. 1858, 1st, Honorarium to John Fitz Henry Townsend, Dublin, Ireland. 1829, 5th, Anti-Masonic Convention, Montpelier, Vt. 1812. 6th, Convention at New Orleans, to est. G. L. of La. 1789, 8th, Convention at Portsmouth to est. G. L. of N. H. 1191, 12th, St. Jean D'Acre captured. 1846, 13th, Rob Morris passed and raised. 1858, 14th, Union Masons in Canada. 1099, 15th, Jerusalem captured by Crusaders. 1752, 16th, Masonic Congress, Wilhemsbad, Germany. 1819, 19th, Masonic Relief Board, Boston, Mass., est. 1855, 19th, Convention at Niagara Falls, C. W., to est. G. L, of Canada. 1827, 22d, Obsequies Saml. K. Woodson, P. G. M., Ky. 1314, 25th, Battle of Bannockburn. 1859, 25th, Third Sess. Mas. School Instruction, Maysville, Ky. 1818, 27th, Conv. Natchez to est. G. L. of Miss.

Biographical Sketch of John W. Simons, Esq., Past Grand Master of New York.

This gentleman has made himself as prominent in the *practice* of the Masonic Rites as in the discussion, by word and pen, of its *principles.* Born in the City of New York, Oct. 8, 1821, of an old Masonic stock, he began, at the age of twenty-three, a career that has not yet culminated, but is marked in every step by some act or word that will live to the honor of the Royal Art. He was initiated in Independent Lodge, No. 185, New York, April 7, 1844, and has continued in active membership with some lodge ever since, having been Master successively of several, and honorary member of a large number.

In 1858, Mr. Simons was elected Deputy Grand Master of the Grand Lodge of New York, was re-elected by acclamation in 1859, and Grand Master in 1860. His official career is marked by careful and elaborate consideration of fundamental questions, his decisions upon which, while directed mainly to New York cases, have become a part of the standard literature of the Masonic institution. In other branches and systems of Freemasonry he has made full progress, and filled most of the offices recognized in them, both in their subordinate and governing bodies. In the Ancient and Accepted Rite, he has been advanced to the Thirty-Third and last Degree. At present he is Grand Treasurer of the Grand Encampment, Chivalric Orders, of the United States.

But it is as a contributor to Masonic literature that we would view him. Office, or the want of office, is too often a matter of immodest urgency to afford a correct standard of qualifications. Mr. Simons has made his mark as a writer, which can never be effaced. In 1856, he translated from the French of Portal his Analogy of the Egyptian and Hebrew Symbols, in a style of pure and nervous English that has commanded general approbation. It is but little to say, that the original, scholarly as it is, has lost nothing by its transfer into another tongue. More recently he has issued a work upon a Masonic Jurisprudence, which, in more than one respect, is superior to anything in that department extant. His views of mooted questions are catholic and genial, and will therefore live, while narrow contracted decisions, conceived in the spirit of an exclusive and petty jurisdiction, make but a feeble mark upon the age. Other works, we have reason to believe, are upon the *tapis* of this active *latonius*, and should he live out the proper age of three score and ten, which his temperate habits rationally promise, the craft have a right to anticipate their completion.—*Freemason's Almanac.*

Nox Masonica.

ARTICLE SECOND.

[The first two of this series were published in 1858; the remainder are original.]

Cosmopolite.—I have had it in mind for several years to observe in what respects the Craft of the present day have improved upon those of the former. The contrast, I apprehend, is more observable in the spread of Masonic literature than anything else.

Orator.—And nothing more worthy. My father informed me once that he was called upon, on the occasion of Lafayette's visit to this country, to prepare an address of welcome. Anxious in it to give some historical details of the spread and influence of Masonry, he sought for Masonic books, but sought in vain. A copy of Harris' Discourses, another of Town's Speculative Masonry, and one of Webb's Monitors were all he could find, and nothing was in them of the sort he wanted. But in the preparation of my last St. John's Day Oration, I had more than fifty Masonic works at my command, filled with rich and reliable facts.

Humorist.—Did you introduce that remarkable fact into it, which is quoted every year by our zealous speech-makers, that all the Generals of the Revolution were Masons except Benedict Arnold?

Poet.—A word here. Arnold was the very man to make a fervent, devoted Mason. In his earlier days, and before disappointed ambition had blasted his early hopes, and the influences of a luxurious and dissipated life corrupted his mind, Benedict Arnold was eminently a social and genial nature. It is not strange that he early became a Mason, although it is to be regretted that the moral influences of our principles had not a more lasting effect upon his mind.

Clergyman.—I suspect that less attention was paid to moral influence in Masonry in the last century than in this. I observe that most of the expulsions and suspensions of that period were for non-payment of dues; and in the By-laws of the oldest lodges trumpery fines were allowed to whitewash offenders for nearly every breach of Masonic law.

Veteran.—We did not believe in expelling our go-astrays. Casting them out from amongst us was depriving them forever of all possibility of reformation through Masonic influence. We were taught that King Solomon gave the most minute and rational instructions for selecting blocks, lifting them from the quarry, examining their qualities, making them into due pattern, bearing them up to Mt. Moriah, placing them in the wall, and cementing them there; but not a word of taking them out again! Now-a-days, you take almost every petitioner into your lodges, and therefore, find it necessary to put a large part of them out again. We were more particular in days lang syne.

Cosmopolite.—And this carries us back to the point at which I set out. The influence of Masonic literature is in favor of a close tyling of the lodge door. By the aid of such works as Oliver's, Town's, and others, the Brethren learn, 1. The sort of labor Masonry requires; 2. The sort of laborers who can perform it. This brings them to the corollary, the sort of men who *can not* do it, and enforces upon them a stringent rule of non-reception. I have never seen lodges so well guarded as those whose members are well read.

Orator.—There is severe blame for those lodges that receive and initiate men who, they know, have not the moral ability to stand up to Masonic covenants. The fault, in half the lapses from Masonic integrity that are published, lies in the lodge, whose members disgraced themselves and the Craft by initiating the unworthy and binding him with burdens too grievous to be borne.

Poet.—That is well said; or, in the words of the enthusiastic Inwood, "Masonry has no principle but what might still more ornament the purest mind, nor any appendage but what might give additional lustre to the purest character. By the exercise of the duties of Masonry, the *rich* may add abundantly to the fund of their eternal inheritance. The wise may increase their knowledge of the nature of God in all His best perfections, and thereby daily grow still more wise unto eternal salvation. The pure in heart may be always advancing in the Divine likeness; and they who walk in the path of the just with zeal and activity, will find it as the shining Light, which shineth more and more unto the perfect day." Now, what SHIBBOLETH is all this to the immovably stupid! As well talk to the ignorant in a dead language, as thus to expatiate upon the beauties of Freemasonry to one who has no soul to comprehend them. And the blame for receiving such men into the order, and the blame for all the subsequent unmasonic acts of such, must be laid at the door of the lodge. The members of the lodge knew the binding nature of the Masonic covenant, the applicant did not. It is a real act of kindness to such an applicant to reject him. It is the most friendly thing you can do for him. It is mercy in disguise.

Clergyman.—Yes. Nor will it appear irreverent if I quote a few lines from Swayne, to illustrate your idea of *Charity in disguise*, which is often the best of Charity:—

> There is a secret in the ways of God
> With His own children, which none others know,
> That sweetens all He does; and if such peace,
> While under His afflicting hand we find,
> What will it be to see Him as He is,
> And pass the reach of all that now disturbs
> The tranquil soul's repose! to contemplate
> In retrospect unclouded, all the means
> By which His wisdom has prepared His saints
> For the vast weight of glory which remains!
> Come then, affliction, if my Father bids,
> And be my frowning friend. A friend that frowns
> Is better than a smiling enemy.
> We welcome clouds which bring the former rain,
> Though they the present prospects blacken round,
> And shade the beauties of the opening year,
> That by their stores enriched, the earth may yield
> A fruitful summer and a plenteous crop.

—A Grand Commandery of Knights Templar for the State of Iowa has recently been organized.

Description of the Funeral Forms.

Those of you who have witnessed a Masonic Burial, properly performed, must have been struck with the solemn yet strange ceremonies accompanying it. The formation of the brethren in an oblong square about the grave—the prostration of one of the columns of the lodge at its foot—the three marked pauses in lowering the coffin—the dropping of the green sprig—the Funeral Grand Honors—these, and other ceremonies not found in other Societies, or if found, only borrowed from Freemasonry, are *linked in a series* expressing our faith—the faith of our Masonic fathers—in the resurrection of the body, and the immortality of the soul. Still more directly, if possible, are these grand truths inculcated in the private ceremonies of the lodge. The whole are succinctly conveyed in the following lines:

The Craft in days gone by,
Drew from their Mystery,
The mightiest truth
  God ever gave to men;
They whispered in the ear,
Bowed down with solemn fear,
"The dead, the buried dead,
  Shall rise again!"

Oh, wondrous, wondrous word!
No other rites afford
This precious heritage,
  This matchless truth;
"Tho' gone from weeping eyes,
Tho' in the dust he lies,
Our Friend, our Brother
  Shall renew his youth!"

And we, who yet remain,
Shall meet our dead again,
Shall give the hand that
  Thrilled within our grasp,
The token of our faith,
Unchanged by time or death,
And breast to breast,
  His faithful form shall clasp.

But who, oh Gracious God,
The *Power* shall afford?
Who with Omnipotence,
  Shall break the tomb?
What morning star shall arise,
To chase from covered eyes
The long-oppressing darkness
  And the gloom?

Lo, at the Mystic shrine,
The answer—all Divine,
Lo, where the Tracing-board
  Doth plainly tell;
"Over the horrid tomb,
The bondage and the gloom,
The Lion of the Tribe of
  Judah shall prevail!"

Then hopefully we bend,
Above our sleeping friend,
And hopeful cast the
  Green sprigs o'er his head;
'Tis but a fleeting hour,
The OMNIPOTENT hath power,
And *He* will raise
  Our Brother from the dead.

However trite such sentiments as these may appear to an audience in this Christian land, where these doctrines are preached in every pulpit, it is a solemn reflection that long ago, before the Christian pulpit was set up, while yet the world was in barbarism, centuries before the Son of Man declared himself "the Resurrection and the Life," every Masonic lodge, no matter where met, no matter what language using, taught these doctrines by the most impressive forms and ceremonies that can touch the hearts and souls of men. Yes, though the ancient Hebrew could scarcely find enough in his treasured Scriptures to justify even a dim hope of immortality, the enlightened Mason learned, every lodge-night, that *the soul is immortal*, that there is a joy reserved for the good, that God is very pitiful to erring, suffering humanity, and that the body committed to the care of Mother earth shall not be lost, but like the seed, through wintry ice and snow, shall come forth a new and glorious body in the spring-time of the Resurrection, raised by the hand of Omnipotence.

Nor is it a solemn thing merely to contemplate these old doctrines of Masonry as having been taught before the Redeemer appeared,—they were and are taught in every lodge through the ages since. Amidst French atheism and German deism, amidst the conflict of sects, in the war between Christ and Mahomet, in the mouth of our Israelite brother to-day, in every language known to men, the same lessons are as naturally derived from the Masonic Ceremonial as the lessons of light and heat from the daily rising-up of the sun in the heavens.

But why, you will ask, single out these abstract truths as illustrative of Masonic teachings? Is it to study these dogmas that men go to the lodge? Was it merely to study abstract questions in divinity that the great men of olden times gave their countenance to the Order? No. But these fundamental truths being the foundation, Masons were and are taught to cultivate all the virtues and amenities of life. For instance, because God is our common Father, Masons are taght to love each other as brothers. Because the soul is immortal, Masons are taught to keep it spotless and pure until it shall stand in God's presence. Because the body is the receptacle of an undying guest, and reserved for greater glories hereafter, Masons are taught to restrain all those passions that weaken and degrade the body.

This Society could never have existed so long but for these great and serious truths which are to it, as the sea is to the river. All its pleasing convocations, its festivals, its charities, its great names are no more than are shared in a greater or less degree by other Societies, but in whatever constitutes the Landmarks of Masonry, our Society is unapproachable.

I shall, perhaps, make my thought still plainer by an illustration. In the burial of the dead, which is the summing-up of all Masonic symbolisms, we make at the grave certain signs which, as they contain nothing essentially secret, I will explain to you. There are three movements involved, and they are repeated three several times. These we style the Public Grand Honors of Masonry ond when understood they are equally solemn and impressive.

By this we imply that the memory of our departed brother is ever green and will survive the grave; that his virtuous deeds are indelibly inscribed upon our hearts; that we will faithfully imitate whatever was meritorious in him and cast the veil of charity kindly upon his shortcomings.

By this we express our pious belief as Freemasons that the spirit of our departed brother, released from its tenement of clay, has winged a happy flight to the presence of Him who will render to every man according to his works.

By this we affirm that the will of God has been accomplished in this return of dust to dust; and that it is our bounden duty as Freemasons to submit, remembering that the Lord gave and the Lord hath taken away; blessed be the name of the Lord!

Now that is a series of lessons which, once explained, can never be forgotten. The eye and the ear, and the sense of feeling all conspire to impress upon the memory these three lessons of

1st, Brotherly Love.

2d, The Immortality of the Soul.

3d, The Resurrection of the Body.

And while the *signs and ceremonies* of Masonry remain unchanged the *doctrines* of Masonry can never be essentially altered.

The great purpose, then, of the Masonic institution is *to fit us for the Celestial Lodge above.* But while doing this there is many a cheerful, many a happy hour vouchsafed to us, in the intimate and unreserved communion which Masonry justifies. It would, indeed, be strange if it were not so. I have seen more cheerful, more sunny faces in one Masonic meeting of this kind than in a day's journey through crowded streets. The great and good Washington who participated in all lodge meetings here, when in his power, was wont to unbend, to cast off cares, to put on the robes of gladness whenever he entered the lodge. It was his recreation, during the stormiest period of the Revolution, to attend lodge meetings, to join in the work and to share in the refreshment. There, when the jest went round, when the song, when the toast, he was like all the rest of the social group, the friend, and brother, and only when the doors were flung open, and he returned to the heavy cares that beset him, did he allow one shade of sadness to pass across his face.

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—A plan has been chosen for the new Masonic Hall in Boston, to take the place of the building destroyed by fire some weeks ago. Iron, stone and cement will make the new hall fire-proof, and the architecture is Gothic.

The Master's Prayer.

A correspondent, in a long and beautiful rhapsody on the fair things of Masonry, praises in warm words the prayer used in the Master's degree; and suggests that its author's name be sought for and credit given him for the production. Verily, all honor should be and shall be given to Him, both in this world and in the world to come, for its author is the Spirit of God!

That prayer is taken chiefly from the 14th chapter of Job, as he will see by the passages embraced in brackets in the copy following:

"[Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down: he fleeth also as a shadow and continueth not.] And dost thou open thine eyes upon such a one, and bringest me into judgment with thee? Who can bring a clean thing out an unclean?—not one. [Seeing his days are determined, the number of his months are with Thee—Thou hast appointed his bounds that he can not pass; turn from him that he may rest till he shall accomplish,] as a hireling, [his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease;] though the root thereof wax old in the earth and the stock thereof die in the ground: yet through the scent of water it will bud and bring forth boughs like a plant. [But man dieth and wasteth away—yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more,] they shall not awake nor be raised out of their sleep."

There is such food for solemn, yet comfortable thought, in these words, that we can not wonder they have attracted our correspondent's attention. How impressive are all the words of Scripture! They sparkle out of the ordinary writings of men like jewels from the mud. Even where their meaning is not self-evident, there is a *suggestiveness*, to coin the word, about them that makes them more precious than the clearest thoughts of others.

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART SECOND.

The July, August and September months are usually, and properly too, months of intermission in Lodge affairs. So it proved in Burnettville Lodge. Only one meeting was held during that quarter, and that was merely a business meeting, thinly attended. But in October, the afternoon of "the first Tuesday preceding the full moon," which was the time-honored day of its "regular," a crowded party of ladies and brethren filled the hall, and when Worshipful Brother Goldsborough arose and announced his theme to be "The Widow's Son," nine rounds of applause greeted him. Sister Lee, the Secretary's wife, was the loudest in this expression of anticipated pleasure. So the Master began to read his tale of

THE WIDOW'S SON.*

Among the many passages of pathos and beauty with which the old York Lectures abound, none expresses more to a feeling mind than that which describes the celebrated builder as "A Widow's Son"—"A Widow's Son of the Tribe of Naphtali." How much there is suggested in that little collocation of words may be seen in the later Greek, where a funeral procession is named, and a gate, and a bier, a mourner, a Saviour, and a corpse which had been "the only son of his mother, and she a widow." Turn to the place and read the passage.

In my journeyings I sat down, one Sunday afternoon, by one of those little graves which naturally attract the eye of a father, far from home, who remembers that he has left a group of little children behind him, so far away that he does not know for certain whether some one of them, too, may not be underlying a little mound like this.

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* This sketch was used by the author, some years since, in an incomplete series. It is thought the present readers of the VOICE will like to see it in better form.

Upon the little grave, and adorning the slab which covered it, there was a sculptured resemblance of a lamb, and on one side an inscription, beginning: "Suffer the little"—which, although the rest of it was concealed by the myrtle, whose green set off so beautifully the polished surface of the marble, I knew very well by heart. On the other side was the inscription, "The only son of his mother, and she a widow." After the mournful silence which naturally followed upon this examination, I asked for and received from my guide the history of the little boy, and found it so intimately connected with the beloved institution, that I have preserved it for present use.

There is no estimating the wealth of Masonic benevolence until it has been proven. Many a lodge rises, and decays, and expires to be heard no more, because it has not pleased T. G. A. O. T. U. to throw in its way any objects upon which its treasures of brotherly love can be bestowed. More than one lodge, too, may date the epoch of its transition from inaction and sluggish uselessness to activity and honor by some event fortuitous and casual to the human mind, but *providential* in the purposes of the Wisest. Such, I think was the case with Ainsworth Lodge, once dull and moribund, now the teeming mother of a swarm of lodges and scores of good Masons, proud of their *alma mater*. And the epoch of its transition is the history of the Widow's Son.

The husband of the widow was removing with his little family —wife, servant, and child—from the land of his nativity to a western home. Taken ill upon the journey, he was compelled, suddenly, to pay the great debt which we must all liquidate; but not until he had made known to the brethren of Ainsworth Lodge that he, too, was a worker in speculative architecture, and claimed a Masonic burial at their hands. They granted it with cheerful promptness, and it was remarked, that never in the history of the lodge had the circle—within which, at the foot of the grave, stood the widow and her child—been so large, never such heartfelt responses, such pathetic prayers, such an accurate performance of the Public Grand Honors, such a tuneful exhibit of Vinton's Ode as upon that occasion. The scene opened fountains of feeling which had heretofore been sealed. Strong men wept; idle boys failed to disturb, with hooting and riot, the solemn stillness of the interment; the brethren, returning in funeral procession to the lodge-room, did not once break ranks, but gathered there to a man, and to a man agreed "to counsel, aid, support, and protect the widow and her child;" and they appointed a Standing Committee for that purpose.

A house was provided for the disconsolate woman and her now doubly precious charge. Furniture and provisions were given her in ample supply. As soon as the first bitterness of her grief was worn off, such labor was furnished to her hands as she expressed her desire to perform, and a good compensation therefor was secured to her. What she lacked after this was cheerfully paid, in money, from year to year, out of the treasury of the lodge.

And it was remarked by shrewd observers, that never before had the members of the lodge evinced so much interest in its proceedings as at that period. Never before was the attendance so large, the stay at the lodge so protracted, or the dues so punctually paid, as during the time the widow and her child were subsisting upon the bounty of the brethren. This, indeed, was so marked, that upon a public occasion when the lodge assembled, upon St. John's Day, to express, through their Chaplain, their attachment to Masonry, that gentleman selected for his text the well-known passage, "It is more blessed to give than to receive," and alluded, in no veiled manner, to this very circumstance as having been blessed to the good of that Masonic Lodge by Almighty God.

It was in the hot and arid summer of 1853 when such a general languor, induced by the sultry season, prevailed over the strongest, and when the feeble and sickly succumbed in such large numbers to its fatal influence, that the Widow's Son was stricken down with a fever. From the very first the old physician, Brother C., Past Master of Ainsworth Lodge, pronounced it—but not to her—a hopeless case. From the first the kind women, the wives and daughters and sisters of the lodge, whispered to one another as they stood around the bedside of the child—but not so that she could hear it—that they must begin to provide grave clothes for the little boy. From the first the Sexton of that neighborhood, old Joey J., Tyler of the lodge since its foundation, had boldly announced—but not to her—that he had "picked out the nicest, shadiest place in all the grave-yard for that child."

These sad predictions proved too well founded; and the sweet little boy, the adopted "Loveteau"—but not by the French ceremonial—of Ainsworth Lodge was "stricken down." He never knew his mother's face or voice from the first hour of the attack. Though in her frenzy she hung over him and called on him to answer, and called on the pitying God to give him strength to answer her once, "just once more before he died," he faded away before her eyes, and, ere the third day, was dead. Then the sympathizing women, as in the days of Paul, "prepared his body for the burial." Then the old sexton, weeping with every shovelfull of earth he threw out, made the little grave by a broad green holly, "the nicest, shadiest place in all that grave-yard," as he had promised.

Then the Masons, one and all, came to the burial. Though they could not consistently with their rites form in procession, and give the little flower a Masonic interment, they brought their families and friends, they brought sympathizing hearts, they stood in solid phalanx about the grave—the fainting mother supported by their Master and Wardens—they watered that shady place near the holly tree with their tears—they stood bare-headed in that fearful August sun, while their Chaplain, sobbing as though his heart would break, besought of the Divine Redeemer "pitying grace for the disconsolate mother," and they breathed a hearty "So mote it be" at the close.

Ainsworth Lodge has never lost the influence of that circumstance to this day. Though better times have come to the widow, and she is again a happy wife and mother, the impulse to charity and active benevolence has continued, new subjects for both have multiplied, and at the hour we write the lodge is one of the largest, wealthiest, best working, best reported of all in that jurisdiction; and there is not one of its members but what is ready to point to Mrs. ——— as she passes by as "the genuine mother of that lodge."

It is useless to say that Brother Goldsborough closed his story amidst peals of applause. Sister Lee, by her husband's express permission, ran up and kissed him on the right cheek; whereat he being over 65, and the Master of the lodge, meekly turned the other also. Singing followed, and the meeting was then dissolved with a distinct understanding that Rev. Brother Dord, the Chaplain, was to give the next of the series, and that the "regular" of November should be the time.

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Biographical Sketch of R. W., D. W. Thomson, P. G. Lect. of Illinois.

In the energetic movements of the last four years, towards restoring the purity of lodge-rituals, none has been more efficient than the gentleman whose name is given above. Born June 16, 1819, and initiated in the year 1850, his long experience in the workings of Degrees, and a natural aptness in all matters relating to the drama, give him a claim as one of the best "floor workmen" in the United States. His memory is full charged with incidents collected in his personal intercourse with the Craft, and these are introduced into his instructions with pleasing effect. With a native gift for poetry, and a good voice, he is an acceptable companion in every circle, and welcome in all.

In his own State, Illinois, until the present unhappy condition of affairs culminated, he was perhaps the most popular instructor that jurisdiction has ever known. It can not be but that the time will again arrive there when the merits of such a man will be fully appreciated. The Masonic institution is not so rich in its catalogue of experienced lecturers as to spare Mr. Thomson from its service.—*Freemason's Almanac.*

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THE HOLY SHRINES.—It is a curious fact that Europe is now agitated by the very question, which, 800 years ago, precipitated its chivalry, its valor, and its religious enthusiasm on the plains of Palestine The possession and protection of the Holy Shrines was the object that gave an impulse to the mighty mass of mailed and mitred men, which at the dawn of modern civilization rolled in vast and successive volumes from Western Europe to Eastern Asia, and there broke against the infidel hosts. The possession and protection of the Holy Shrines is the question which at present disturbs the nations of Europe and causes them to array their military force against one another. It is certainly a curious coincidence that the same dispute which kindled the fanaticism of the Crusaders should be revived again in the nineteenth century.

The Solemnity of Masonry.

What solemnity does the true theory of Freemasonry confer upon the subject. In our lodges we are undergoing a preparation for "the Hour not made with hands eternal in the Heavens." We learn to trust in God; to respect His name; to implead with Him in the hours of distress; to serve Him by deeds of charity and benevolence. We learn of the certainty of death, and the equal certainty of the Resurrection. We learn that the soul is immortal and that there is reward in Heaven for faithful service here. Our covenants with each other are based upon these ideas, yea are *filled with them.* The very ingredients of the cement, which binds us as the blocks in a strong wall, together, are these very doctrines—without them there could be nothing durable in Masonry.

When the world sees us engaged in any mystic rite which they do not perfectly understand, they may be assured that the purpose of all is found in the true Masonic theory. There is nothing in Masonry but what is *designed*, and if we all fall short of the standard set up for us in the landmarks of the Institution, the Institution shall not be blamed, but rather the blame attributed to the weakness and imperfections of human nature which do not suffer us to *perform* that which we most *approve.*

Ladies of Masonic families may believe that there is nothing so dear to Masonic hearts as they are. Their happiness, their advantage, their honor, constitute a large part of our aims in the building up of the Masonic Order. No class of persons should be such warm friends of the Masonic institution as they, and we do and shall look to them to further our cause, co-operate with us in our deeds of charity, speak good words in our behalf, and in all ways encourage us as we walk by their side to the same grave, the same resurrection, the same judgment bar and the same eternal destiny. They should not for a moment believe that Freemasonry teaches a separation of the sexes either in life, death or the judgment day. God has made *us two one, one in Freemasonry* as in all the trials and sorrows and enjoyments of life.

Masonic Breast-Pins.

The New York *Sunday Dispatch*, whose Masonic department is now under the charge of Bro. J. W. Simons, has "An Eccentric Contributor," whose journey "in search of marks" will amuse as well as instruct our readers. We quote it entire:

Bro. Editor: I was in your city, the other day; called on you, but you were at the Grand Commandery. I had several good things I wanted to tell you. Don't know when I shall be in again. It hurts my poor feet shockingly to walk there.

While upon your dirty, dusty, noisy island, I spent a few hours looking for "marks." I had been told that every third man in New York wears a Masonic mark, and I was resolved to test the statement. So I began at the corner of Chambers street and Broadway, where the coin-dealer has his stand—the more by token you can get good bargains out of that chap in the way of curious *cents;* while not fifty feet off there is an abundance of curious *scents* that you can enjoy for nothing.

Well, the first "square and compass" I saw was on the shirt-front of a countryman—a corpulent fellow, who hadn't seen his own knees for a dog's age. I thought it looked very well on such a man as that, and should have saluted it with a mystic gymnastic, only the police officer ("419") who does feminine duty at that crossing was looking right at me, and I was afraid.

The next one I saw brought the brine to my optics. It was displayed on the coat-facing of a soldier. (Three stripes on his right arm, and a triangle at the top—that's an Orderly Sergeant's badge, I believe.) As he came by me, I saw how languid he was. An empty coat sleeve (the right arm) explained the cause. His army badge showed it was no hail-storm that cut that arm off, but real lead and iron. His eye was sunk, but gleamed lurid. Thinks I, "Brave fellow, *we* will be right arm and strength to you, and by the mystic meaning of that emblem you wear (the "G"), you shall know that the Masonic obligation of assistance is no vain formula." I introduced myself, walked with him down opposite Barnum's, and left him, after brightening up his eye and cheering his heart.

Dropping in at the lunch-room under the Museum, I saw my diminutive friend (everybody's friend) Stratton, vulgarly styled "Tom Thumb." He is a "thirty-third," now, and feels as big as Welch himself. He wears the ring with the emblem. He says he is shortly to take 90 degree in the Rite of Memphis. It will be the death of him. His spine will be crushed in under such a weight of dignities. I know a man who had luxuriant locks of hair before incurring those fearful responsibilities, and now Sterling's "Ambrosia" has no effect on him. He is bald as a bombshell. If you have any influence with Tom, warn him in season. Imagine the General dating his correspondence "000,000,000!"

Well, I went on down to where that Life Insurance Company is investing its surplus these war times, in erecting a marble palace, before I met another emblem. It was worn by a genuine working man, a man with a tin pail, going home. Evidently his wife was expecting him, probably his babies; for I winked right in his face, and pointed to the "trowel" on his breat, but like Byron's Gladiator, "his thoughts were far away," and he didn't see me. I couldn't help thinking that if anybody had a right to wear a mark, it was one of that sort, the sturdy, hard-working, independent laborers. I am told that in the Navy Yard, Brooklyn, there are more than one hundred Masons employed, and that everyone wears a Masonic breast-pin. All the better. Who has a better right?

But, hallo! while looking in through the railings of old Trinity, I find a grave-stone some 70 years old, bearing the "mystic device;" and to another, and another! Why, old Trinity must have been all Masonic in those days. How is that, Mr. Editor? None of the newer monuments in the grave-yard of Trinity have Masonic emblems. Does the peal no longer chime "Low XII" as formerly? I love to stroll past the venerable fane of a Sunday morning, when in town, and hear them.

And here is a Masonic emblem worn by a colored pusson. Fact, as sure as I am your "eccentric contributor," whose real name is sought for with such avidity. A colored Mason! Well, Dr. Oliver says one of the pillars of the porch was painted *black*. What does that symbolize? And the librarian of the Cosmopolitan Masonic Literary Association—a good institution that—I am glad to see so many visitors when I go there—the librarian shows me proceedings of the Colored Grand Lodge, &c.

But here comes the Senior Deacon of my lodge in post haste. I will tell you his message in my next. Poor Brother Benedict is dead, and I must prepare to attend his burial. Yours, surreptitiously, G. G.

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Give the Young Men a Chance.—The older members of Grand Lodges do not gracefully enough give way to the young. They should cherish their zeal, and turn it in the right direction. Their too frequent neglect of this makes a warfare in Grand Lodges between the old and young which is painful to witness. Give the young men a chance—if not, *they will take it.*

Sketch of the Masonic Historian, Sidney Hayden, of Athens, Pennsylvania.

The task of exhuming long-buried and forgotten facts in history, is one that is tolerable to but a few. In American Masonic history we have had no name to place by the side of Preston in this department, save that of the subject of the present sketch, Hon. Sidney Hayden, of Athens, Pa. Born March 1, 1813, this gentleman is devoting the latter years of his life to the laudable enterprise of rescuing from oblivion the memory of revolutionary and pre-revolutionary worthies who handled the gavel and the square. He will shortly present, before the reading world of Masons, a full volume of sketches of such. One of them, the Masonic Biography of the Chieftain Brant, was issued in 1863, and is an admirable proof of the precision and accuracy of its author.

A very considerable portion of Judge Hayden's labors have been given to the Masonic history of George Washington, the results of which will probably form a volume by itself, a volume more needed, we would say, as a contribution to Masonic literature, than anything else that can be offered. A great number of interesting details, concerning the venerated Washington, have already been collected towards perfecting this work.

It is to be earnestly hoped that the Masonic fraternity, by a generous purchase of the various productions of Judge Hayden, will keep the indefatigable explorer in the field. We have no substitute for his patient, plodding spirit, no one who, like him, will assiduously pursue a fact, cleanse it from the dirt of generations, weigh it, and remorselessly reject it if unworthy.—*Freemason's Almanac.*

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THE POETRY OF MASONRY.—An intelligible view of the poetry of Masonry may be gathered from its general principles. It inoculates brotherly love amongst all mankind, it tends to soften the hardness of an exclusive feeling towards those who differ from us in our views of religion and politics, although it allows no discussions on either one or the other; it suppresses the attachment to class, the which is the bane of all other institutions, and by the purity of its sentiments it harmonizes the mind, ameliorates the disposition, and produces that genuine feeling of benevolence and Christian charity which "suffereth long, and is kind, and envieth not, vaunteth not itself, is not easily puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, and endureth all hings."

In Memory of Brother George P. Morris.

The death of America's greatest song-writer, George P. Morris, calls for more than a passing notice from the Masonic press. This distinguished author was not less attentive to Masonic than to other duties, and we should be ungrateful did we not, as a Fraternity, wreathe the acacia with the asphodel that crowns his coffin, and marks the general sorrow at his loss. It may emphatically be said of him that his memory is embalmed in song. To him it was given to observe the precept in Isaiah 23–16, "Make sweet melody; sing many songs that thou mayest be remembered," and in our thoughts of him we may well apply the lines of Byron:

> "Bright be the turf of thy tomb:
> May its verdure like emeralds be:
> There should not be a shadow of gloom,
> In aught that reminds us of thee;
> Young flowers and an evergreen tree
> Should bloom on the place of the rest,
> But nor cyprus, nor yew let us see—
> For why should we mourn for the blest?"

Brother Morris was born at Philadelphia, Oct. 10th, 1802, and died at New York, July 6th, 1864, aged 62 years. He commenced his literary career nearly fifty years ago, having established the New York *Mirror* as early as 1823, the *New Mirror* in 1843, and the *Home Journal* in 1846. His Masonic Ode commencing, "Man dieth and wasteth away," is one of his best productions.

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—The following is from the eccentric Dow:

The Book of the Law.—The book of the law—*original* copy was burnt—only one *transcript* copy in existence—and only a few individuals knew where that was. Hence how near the book of the law came of being lost out of the world! Then darkness would have remained on the subject of creation, with the origin and history of man! But to prevent a similar occurrence from happening, synagogues were built, and each one was furnished with a copy transcribed from the one preserved by the Masons, and restored to Ezra the priest—which *must* have been the transcript copy written by David. For there is no evidence of there ever having been *any other*.

Concerning the Ceremonial of Masonry.

"A constant ritualistic service becomes wearisome from inevitable repetition." Thus writes the editor of a widely circulated religious paper. On exceedingly good terms with himself and his own opinions, he makes this *ex-cathedra* announcement when speaking of another denomination, whose simple yet sublime liturgical form of worship, has descended to us, through the far generations, from the storied long ago. Not to defend a liturgical form of divine service, do we quote from the paper aforesaid; but to put aside the "bare bodkins" of those luke-warm Masons who, in substance, say the same thing with regard to the exemplification of the degrees in Masonry.

> "To him who in love of *Masonry* holds
> Communion with her visible forms, she speaks
> A various language; for his gayer hours
> She has a voice of gladness, and a smile
> And eloquence of beauty, and she glides
> Into his darker musings, with a mild
> And gentle sympathy, that steals away
> Their sharpness, ere he is aware:"

The men who tire of the "inevitable repetition" there necessarily must be in the "forms and ceremonies of Masonry:" The men who *always* crave permission "to retire" when the drama is ended, and the lesson of the degree is about to be taught the solemnized neophyte—a course which can only be paralelled by that of the church member, who attentively listens to songs of Zion, and the fervent invocation, which inaugurate the service, and then hastens away when the *sermon* begins;—these are not the men

> —"who in *love* of Masonry hold
> Communion with her visible forms."

To them "she speaks *no* various language," but on the contrary her ceremonial sounds in their dull ears like a twice told tale, or the incurious repetition of the educated parrot. In Masonry, as in science,

> "A little learning is a dangerous thing;"

and the remainder of the well-known couplet contains a lesson which every master should iterate and reiterate in the ears of the members of his Lodge:

> "Drink deep, or taste not the Pierian spring."

To that end is it important that the Master Builder should draw no unartistic designs upon his trestle-board. To that end is it needed that he who wields the authoritative gavel should be well fitted by cultivation and patient study; by ardent love of "the noble science and the Royal Art;" by natural and acquired elocutionary ability; and by deep appreciation of, and reverence for, the eloquent symbols whose teachings he points out and unfolds,—well fitted by these to impress such lessons upon the neophyte as will go with him to the grave, and through all his Masonic history will blosom beautifully, and bear "the fruits of good living." That Brother is, after all, not to be censured, who can not bear to hear the oft-repeated lessons of Masonry rehearsed in a hesitating and unimpressive, a blunder-filled and hurried style; for the sameness thereof, and the vicious subject manner, are as distasteful to a Mason of discernment, and seem as farcical, as would be a paraphrase, done in the style of the "Harp of a thousand strings," of one of Bishop Simpson's eloquent sermons.

The more deeply a Mason digs for "hid treasures" in the unfathomed mines of Masonic lore, the more reverent of Masonry he becomes. The more exact his knowledge of her ritual, the more intensely glows his love for her historic symbolism. His "attentive ear" is never indifferent to lessons inculcated by "instructive tongues." In his eyes the forms of Masonry are ever varying in their winning beauty as the prismatic views of the Great Architect's "Bow of Promise;" and his heart never wearies of her ritualistic repetitions, but they come to him like the memory of the old familiar hymn sung by his sainted mother in his boyhood—which never palls, is ever new, and, to the reflecting man, is an amulet which shields him from the approaches of vice.—*Guilbert.*

◆

Masonry is of the Future.

If Masonry stopped with the teaching of truth, and the inculcation of virtue, with reference to this life alone, the system would necessarily be imperfect, and it would doubtless ere this been numbered with the things that were. Its crowning glory, as well as its greatest element of stability, is the belief that it teaches us in the immortality of the soul. We are led to look at life as a rough and rugged road, beset with dangers and trials and perils, where every thing we hold dear must often be sacrificed in defense of imperiled right. We are led to regard the grave as the end of all earthly hopes and aspirations, and death as the great leveller. We realize that

> "All that beauty, all that wealth e'er gave,
> Await alike the inevitable hour:
> The paths of glory lead but to the grave."

But we are also taught to look beyond the tomb to a new life, the beginning of which shall be the beginning of perfect happiness and perfect knowledge—where we shall be taught truths as yet dark and incomprehensible to us.

How Far Masonry Changes.

And yet Masonry has changed, and is still changing. That *operative* Masonry has existed since the first dawn of civilization and art in the world, is unquestionable. That Tubal-Cain, the first master workman in metals and minerals, knew many of its mysteries and its practical art, we have the best reason to believe. It is certain that the Pyramids were built in conformity to its teachings, and inscribed with its insignia and emblems. Upon the ruined arches and pillars of Ninevah, Babylon and Thebes, are found indubitable evidence of its existence at the time of their construction. It is our belief, however, founded upon the laborious researches of the craft, that it was not till the completion of the Temple of Solomon, that glory and beauty of the world, that *speculative* Masonry had its beginning. At that period was the ideal first blended with the actual. It was not until then, that as the rough stone of the quarries, under the hammer of the craftsman, gradually assumed the proportions and beauty of the perfect ashler, it spoke to the heart of something more than a block of stone prepared for an earthly use. Then it first became a type and symbol of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; so that now, when we, as speculative Masons, gaze on the perfect ashler, it represents to us that ideal of manly and Christian virtue, which we fail to catch even by the study of the most finished statuary, the most life-like and glowing productions of the sculptor. Then it was that the workman's apron first became to the Mason an ever-present and suggestive badge of innocence; and the craft were taught to look away from the earthly temple, reared by the rules of their art, to that spiritual temple, not made with hands, eternal in the heavens, whose builder and maker is the Supreme Architect of the Universe.

From that day to the present, Masonry has been ever changing, ever progressive, in that while all its ancient landmarks have been jealously guarded and preserved, it is constantly teaching to the craft new ideas of life, and unfolding to them new and sublime visions of beauty.

Thus, it is emphatically a progressive institution; and here we have the true idea of Conservatism and Radicalism. In these days, when radical ideas make such rapid progress, we are apt to discard the teachings of the past with a sneer. It is easy to speak of men having been bound down by rigid ceremonials, and made the slaves of blind formulas. It is easy to characterize every institution that is not of the mushroom growth of the present, as a sham and a delusion. Easy, too, to call our fathers bigots, and style ourselves the children of light. But Masonry teaches us that while we should carefully cling to every thing of the past that is good, we should also constantly and earnestly seek to deduce therefrom new lessons for the present; that we should make all past acquisitions but stepping-stones to higher attainments.—*O. H. Platt.*

King Alfred of England.

In a British chronicle of this distinguished monarch, published about the year 1600, the following particulars are given. It will be remembered that Alfred was Grand Master of Masons in the year 900.

"The victorious prince, the studious provider of widows, orphans, and poor people, most perfect in Saxon poetry, most liberal, endowed with wisdom, fortitude, justice, and prudence, the most patient bearer of sickness, wherewith he was daily vexed, a most discreet searcher of truth in executing judgment, a most vigilant and devout prince, in the service of God, Alfred the twenty-ninth year and sixth month of his reign, departed this life the twenty-eighth day of October, and is buried at Winchester, in the new monastery of his foundation. He founded a monastery of monks at Etherlingsey, and another for nuns at Shaftsbury. He ordained the hundreds and tenths, which men call centuries and cupings; he sent for Grimbald to come into England, that by his advice he might erect the study of good learning, clean decayed. By the counsel of Neotus he ordained common schools, of divers sciences in Oxford, and turned the Saxon laws into English, with divers other books.

"He established good laws, by which he brought so great a quietness to the country that men might have hanged golden bracelets and jewels at the cross-roads, and no man durst touch them for fear of the law. He always carried the Psalter in his bosom, that when he had any leisure he might read it over with diligence.

"He divided the four and twenty hours of the day and night into three parts; he spent eight hours in writing, reading, and praying; eight in provision of his body; and eight in hearing and dispatching the matters of his subjects. He divided his yearly revenues into two parts and the first he divided into three: one part he gave to his servants, the second part to his workmen, which were occupied in building, the third part to strangers. The second part of the whole he divided into four parts, the first part whereof he gave in alms to the poor, the second to monasteries by him founded, the third to schools which he had erected, and gathered of many, both noblemen's and other men's sons of his nation, the fourth part he distributed to the next monasteries in all the English Saxon."

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—Uniformity is absolutely essential to the prosperity of Masonry; any one system is better than many. We may apply the words of a military authority, who said, "Better one poor General than two good ones," and say, better one poor system of Work and Lectures than two good ones. But there can be no uniformity upon any modern system. Do you ask how we know? Because the thing has been tried in almost every jurisdiction for the last forty years, and in every case *has failed.* It always will fail.

The system established by Webb after Preston, is the *once uniform method of this country*, and the only one to which, as to a *straight edge*, every other in vogue may be applied for rectification. As it is the oldest, so it is by many degrees the most interesting, the most historical, instructive, and impressive system known to the Craft, either in this country or in Europe.

Men will not study Rituals unless they have some assurance that no future legislation will require them to *unlearn.* They will prefer to do as the most of them have done for 40 years, viz., get their Masonry from unauthorized sources. We can not be more explicit.

As the majority never learn more of the Rituals than the *bare means of recognition*, it is above all things important that those *means* should be uniformly taught.

The *outside* or *public claim* concerning Freemasonry is, that it is *world wide* or universal, universal in *forms* as in *spirit.* And it *should* be made so or else we falsify our asservations. We should look forward to the day when,

1. All traveling brethren shall be catechised alike;
2. Covenanted alike;
3. Lodges opened and closed alike;

4. Trials managed uniformly;
5. The dead interred alike;
6. The ceremonials of the Lodge uniform. When,
1. Every Lodge shall maintain its School of Instruction.
2. The officers of Grand Lodges shall be selected for their proficiency in *knowledge* rather than *zeal.*
3. The sessions of Grand Lodges shall be genuine sources of knowledge.

—We have always viewed the 133d Psalm as a grand subject of Masonic paraphrase, but as yet but poorly worked up. Giles F. Yates has thus far given us the best Ode upon that theme, and yet his is not what we want. Neither is the following, but 'tis the best at the writer's command. It is adapted to the air "Shirland.'

How pleasant is the scene,
Where Masons kindly dwell!
Where mystic tapers burn serene
And hymns fraternal swell.

How good the searching word
That from the EAST descends!
It speaks the unerring Law of GOD
And richest grace attends.

How strong the Mason-tie!
It holds the willing band;
'Tis wove in golden unity
By GOD's mysterious hand.

How sacred is the place!
Behold HE dwelleth here!
His dews descend in nightly grace
Our loving Craft to cheer.

—A Brother who had visited the Cosmopolitan Library, New York, and observed in the Index the immense variety and value of the collections already made, thus writes: "What a treasury this library can be made in a few years! Consider; there are some ten thousand lodges of Freemasons upon the globe. Where one man was striving twenty years ago to impart Masonic information there are an hundred now; there may be a thousand a few years hence. This library should be made sufficiently comprehensive to hold the records of all these lodges, contributions from all these enlightened Masons, the portraits of all who interest themselves in its growth. It should be made to bear the same relation to Masonry that the British Museum does to general knowledge. Our Institution, already rich in traditions and the extent of its membership, will be prouder of its Library."

In reply to these thoughtful observations we remark, that we have seen this Library grow up, piece by piece, from the time when we procured a copy of the By-laws of the lodge in which we were initiated to this very week when we have added nearly a score of volumes to the collection. The library has grown up as a great tree grows up from the acorn, gathering its atoms from every shower of rain and from every breeze. All parts of the Masonic world have been taxed to build up these collections. The by-laws of almost every lodge in the world may be found among them. Portraits of the dead whose virtues live in the hearts of the living, are found there. As we have sat alone at midnight, in the room where these collections are kept, we have almost seen the spirits of our great luminaries rise up around us, until the apartment was filled. It fills our heart with joy that we are the member of a society embracing so much learning and genius in its literary fold, and we feel more willing to do the work and bear the burdens of Masonry, when we see who have gone before us, and who are the companions of our journey.

—These 12 gleams of light are from our daily reading and can not fail to be acceptable to all who will peruse them:

Let us adopt the love of peace that Christ may recognize his own, even as we recognize Him to be the teacher of peace.

Prayer is the weak man's refuge and the strong man's hope; its power opens the heavens and closes the yawning of the pit.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

A proper secresy is the only mystery of able men; mystery is the only secresy of weak and cunning ones.

If a fool tell a secret, he tells it because he *is* a fool; if a knave knows one, he tells it whenever it is his interest to tell it.

Vague, injurious reports are no men's lies, but all men's carelessness.

The longer the saw of contention is drawn the hotter it grows.

Men with few faults are the least anxious to discover those of others.

Strong passions work wonders when there is stronger reason to curb them.

If the ear of a friend is the sanctuary of evil reports, there alone they are safely preserved.

Nothing elevates us so much as the presence of a spirit similar yet superior to our own.

A quiet mind, like other blessings, is more easily lost than gained.

—We give you the following lines for the purpose you express, viz., "To recite in connection with the Eastern Star Lectures," though they are not very elegant in structure we must admit:

I.

She will not die as thief or murderer dies,
Whose fate but expiates his horrid crime;
She will not veil her pure and loving eyes
As fearing death, for hers is death sublime.
Lo, with determined heart and eye she stands,
Her face upturned toward Celestial lands!

II.

Pity the widow, desolate and poor,—
These little parcels are her only store;
Meekly upon her breast she crosses them,
Prophetic of the Cross of Bethlehem!
Then looks imploringly into the sky,
Where sits enthroned the pitying Deity.

III.

Nobly she stands a Queen! the glittering band,
Mark of a royal state, beneath her hand;
She points the silken robe with peerless grace,
Pure as her soul and pallid as her face;
Then reaches to the sceptre whence is drawn
The kingly pardon she has bravely won.

IV.

Wildly her hands are joined in form of love,
As at the Saviour's feet the Mourner lies;
Beseechingly she raises them above,
While showers of tear-drops blind her languid eyes;
Then looks, and pleads, and supplicates his aid
In words that win her brother from the dead.

V.

Dying as Jesus died upon the tree—
Was ever human sacrifice like hers!
Just as she passed to blest eternity,
She prayed forgiveness on her murderers!

—We have at last issued our Masonic Odes and Poems, so long promised. It is a square 12mo, of 200 pages, printed and bound in a style of elegance suitable for a gift book or a centre-table. It has 132 pieces, embracing all our poetical productions, written prior to June last. Amongst these are, The Cheerful Hour at High Twelve, The Mason's Home, The Level and the Square, The Auld Lang Syne of Freemasonry, King Solomon's Farewell, Cherishing the Pledge, The Broken Column, Death and the Grand Master, and the like.

The present price of this book is $2,50, but as the cost of book making continues to advance our rates must run parallel. Address Rob Morris, No. 545 Broadway, New York.

—The Freemason's Almanac for 1865 has also been issued. Price, 15 cts; direct as above. It is the handsomest of the series, and full to overflowing with good things. We expect a generous patronage from old friends, and will give them their money's worth and something over.

—Our old friend, and the public's old friend and musical caterer, Horace Waters, of 481 Broadway, New York, keeps up an incessant and brilliant supply of new music. What Mr. Waters hasn t got isn't worth having. Glancing at his tables last week we noted the following, which we marked as "good," "better," or "best."

SONGS.—The Dying Drummer, Give this to Mother, Sweet Little Nell, The Angels are Hovering Near, I'm Willing to Wait (comic), How Goes the Money (words by Saxe), What is Home Without the Children, The Pure, the Bright, the Beautiful (by Foster).

WALTZES.—Livingston Waltz, Starlight Waltz. Gen. Grant's March, etc., etc.

—The Masonic department of the N. Y. *Sunday Dispatch*, so long and ably conducted by Hon. Robert D. Holmes, has recently come under the charge of John W. Simons, Esq., Past Grand Master, and a well-known writer. New vigor is already infused into it and we predict it is not altogether of the "new broom" that "sweeps clean," but that the well-tried pen of Bro. Simons will maintain the place his genius and industry have so fairly won. The *Dispatch* always was a good family paper, and to Freemasons particularly so.

—The Civil War which has brought forth much that is touching and beautiful from the muse, has elicited few pieces so touching and beautiful as this:

SOLDIERS' HYMN.

There is a land where strife shall cease,
Where arms shall clash no more;
Where all is calm content and peace;
Lord bring us to that shore!
In the rough tent, in the wild tent,
In the marches by the way,
Be thou the soldier's comforter,
His strength, his staff, his stay.

About the graves of good men gone
Make Thou the grass to shine;
Our armies lead to victory on,
And make their victories Thine.
In the rough tent, in the wild tent,
In the marches by the way,
Be Thou the soldier's comforter,
His strength, his staff, his stay.

And when we've done with life's events,
When the dark shadows fall,
Help us, O Lord, to strike our tents
For the last march of all.
To the sad tent, to the sick tent,
To the dying tent, come down,
And gem the rough wood of the cross
With the blossoms of the crown.

—It was in the eleventh chapter of Nehemiah we found the word "Ono," which we made the subject of some lines directed to that stalwart Mason, Dr. Vail, of Rochester, N. Y. The expression is, "Ono, the valley of Craftsmen," which is certainly suggestive of thought. The writer is describing the various localities where the Builders of Jerusalem abode. The rulers, the volunteers and the tenth men, chosen by lot, were all required to make their residence within the walls of the city, while the residue were distributed throughout the cities of Judah, every one in his own inheritance. Some of these were in "Kirjath arba and the villages thereof." Every other noted place is named within the large space about the city, and among them, as above, "Ono the valley of Craftsmen." The "Ono" of each Masonic brother is wherever the light and the social virtues of Freemasonry are best communicated.

—Our views upon the "Dedication of Masonic Hall," are succinctly conveyed in the following paragraphs:

"1. The Order is erecting, or have recently erected, Masonic halls all over the country. A reference to a memorandum made by us on this subject shows that out of 124 Lodges, 89 have been erected within the past year, or are now erecting edifices for their own use.

"2. The system of Ancient Craft Masonry, which is nearly universal throughout the world, forbids Lodges meeting anywhere save on holy ground—that is to say—on ground or in apartments erected to God and dedicated to the holy Saint John. There are cases where poverty, or other emergency, occasion a violation of this prudent rule of the Order; but such, we think, are not analogous to those in which Lodge Halls have been erected, or are now erecting for purely Masonic purposes.

"3. The ceremonial of the dedication of Masonic Halls is most solemn and impressive upon the minds of the community that witness it. It tends to remove prejudice, so common in the popular mind, and to satisfy the objections of those who doubt the religious tendency of our Masonic system.

"4. The Brotherhood will feel more attachment to their Masonic gathering-place if it is ceremonially dedicated."

—We have found a most singular and amusing difference in the appearance, the outside show of Masonry, especially in the lodge-rooms. While some of them are splendid apartments, seemingly rivaling that of Solomon itself, some are indeed wretched abodes for the genius of our Order, and discreditable to any dignified institution. As a specimen of this sort we refer to one of our Masonic tales, "The Lodge at Mystic," the description of a lodge-room. Some who read it took it, no doubt, for a burlesque, but we assure you it is nothing of that sort. We can take any one of you to the tyler's door of the very room we had in our eye when we wrote it.

—Since our remarks concerning the *Rite of Memphis*, on page 221, we have entered the portals of that Society, and acquainted ourself with its forms and teachings. They are *all* proper and good. They are such as every lover of peace and concord, all lovers of religion, all lovers of the sublime and beautiful will approve. Those who desire information upon the subject will please write us.

—It is contrary to our rule to publish in the *Voice* any, even of our own productions, which are not strictly Masonic. In the following instance we deviate from the rule for special reasons. We wrote the following by request of the celebrated composer, Bro. Prof. Henry Tucker, of New York:

THE COLOR GUARD.

Hurrah, the noble color-guard,
  How grandly they are led!
Though many fall by steel and ball,
  Right gallantly they tread!
Hurrah, the eagle points the way,
  And never be it said,
That living soldier fought to-day,
  Less bravely than the dead.

Hurrah, through storms of shot and shell,
  The colors proudly fly!
Each soldier marks their progress well,
  And follows, though he die;
The dead *behind*, the foe *before*,
  Above the pitying sky,
And hark, o'er all the cannon's roar,
  Hurrah, 'tis victory!

The colors that so proudly flew,
  Are blackened now and torn;
The color-guard, alas, how few
  Of all who stood the morn!
But yet, hurrah, the foemen fly,
  The bloody day is won,
And other gallant forms supply
  Their place whose deeds are done!

—No man can rightly apprehend the truths of Masonry without having higher and clearer views of duty to God, to his neighbor and himself. Here is found the true friend and faithful brother. Through life and in death, in health and in sickness, in prosperity and adversity, in joy and in sorrow, the true Mason is a brother and a friend indeed. Who has stood by the grave of a departed brother, and seen and heard the impressive Masonic burial service, but has felt as the evergreen twig fell, mingled with tears, upon his coffin, that there was a bond of sympathy and attachment between Masons that the world knows not of—that the happiness of one caused the pulse of joy to beat in the hearts of all, and that each individual experience of sadness settled like a dark shadow around every other?

—The celebrated Washington letter is this:

DECEMBER 28th, 1796.

Fellow Citizens and Brothers of the G. Lodge of Pennsylvania:

I have received your address with all the feelings of brotherly affection mingled with those sentiments, for the Society, which it was calculated to excite.

To have been, in any degree, an instrument in the hands of Providence, to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labor, the result of which, let us hope, will prove through all ages, a sanctuary for brothers and a lodge for the virtues.

Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter in that eternal temple, whose builder is the great Architect of the Universe.

G. WASHINGTON.

—To delineate *the practice* of Masonry is an end that can scarcely fail to command the good wishes of all who love the *Craft* or the *cause*. To do it in language simple and easily understood secures a wider range of readers, and, consequently, of usefulness. To select illustrations of an every-day character, will be most likely to awaken a spirit of emulation in the minds of readers: and these three ideas form the key to our Magazine.

That the literature of Freemasonry is deficient in that department that professes to teach *theory* by *example*, may be seen by a glance at Masonic Bibliography. There are rich treasures of lore in its History. Its Philosophy has authors in abundance. Its Poetry has not been neglected. Even its Jurisprudence lifts up its head through several works of more or less merit. But in Tales, and Sketches, and Practical Illustrations, of the influence of Masonic sentiments upon the characters of men, there is a lamentable deficiency. The avidity with which such works as "The Lights and Shadows of Freemasonry," "Life in the Triangle," and "The Two Saint Johns," have been welcomed, is the best evidence that the Craft have felt this want.

—We think that Judge Lewis, in his Report on Foreign Correspondence, written the present year for the Grand Lodge of New York, has not done himself, or the cause he advocates, justice in saying, "The *Triangle* is an obscure German paper, published in this country; we confess that we never saw the sheet and did not know of its existence until we found it mentioned in the protocols of the Grand Lodge of Hamburg." This is unworthy of so good a writer as Judge Lewis, the Chairman, we believe, of the Committee on History, of the Grand Lodge of New York. The *Triangle* is one of the best-edited Masonic Journals in the world, and while we do not approve of its conclusions on the question, "New York *vs.* Hamburg," yet we do approve of the general spirit of good-fellowship, sound learning, and historical knowledge evinced in its columns.

—The following is the paraphrase of the opening section of "The Ancient Charges," for which you enquired:

A Mason's tenure that doth draw
Binds him to keep the Moral Law;
Forbids him 'neath the ALL-SEEING EYE
Stupid to doubt or bold deny;
And leaving his opinions free,
Holds him both GOOD and TRUE to be.

This makes the Lodge like that above,
Center of UNION and of LOVE;
Brings light from the far-distant East,
To bless the regions of the West;
Drives enmity and discord forth
And spreads true friendship o'er the earth.

—The best of the puzzles used in the last generation, though it never was any part of the lectures, is neatly set off in the following Epigram:

'Twas in those days—to speak laconic,
Call'd from the plague, Antimasonic,
A certain Squire—I name no name,
Great—among little men—in fame,
A kind of petty politician,
Sent to make converts on a mission,
Was boasting to a gaping crowd,
Of *secrets* he could tell aloud,
Of Lodges where he oft had been,
And sights of horror he had seen;
When one, who knew the Impostor well,
Just spoke, and dumb the fellow fell,
"Tell me, for sure you must know that,
Where does the Master hang his hat?"

—After a vast deal of practice we discovered what we might have seen much sooner: that poetical recitations awaken and maintain the attention of an audience far better than prose, while they engrave upon the memory the very things that are desirable to be remembered. Freemasonry is not only full of poetical subjects, it is *itself* a subject for poetry; nay more, *it is poetry.* Its emblems, traditions, covenants and ceremonies are so many epics, properly viewed.

You can not say too much or think too much of Salem Town. He was the best man we ever knew. He was the living exemplar of Freemasonry. Every virtue alluded to in a Masonic tool, jewel or emblem was personified in his daily life and conduct.

To the far-distant shore, the utter past,
He was our link; he brought us all the good
There was in old-time things and *made* them good
By his example! Now our bark has slipped
Its moorings and we try the unknown sea,
Assured that when the haven of peace is found,
Where'er it be, we shall regain our lost!

Oh truest man, one in a thousand men!
Oh generous heart! oh trusty, faithful heart!
How in our hearts indelibly is drawn
The record of thy virtues, many and pure,
Twin-record with the register in heaven,
Whose penman is, oh joy, the Omniscient God!
He made our Brother, made him of the clay
So sacred henceforth to virtue and to us!

—There is a worse thing than death, and the poet has well said:

"They leave us one by one—
  And oh, more blest than they
Who are constrained to linger on,
  Unto the close of day.
Yet it is not for them our tears
  Exhaust their bitter dew;
It is the LIVING claim our fears—
  The living, ah, how few."

—The brethren in your lodge have perfectly exemplified the benevolent spirit of the passage from Duet., xv, 7. 8:

If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need in that which he wanteth.

—The right to reject an applicant for initiation, advancement, or affiliation, is one that must not be questioned by any rule of the Lodge, or edict of the Master. If a member "demands further information before he can suffer the degree to be conferred" he must have it, and further proceedings must be stopped until he has it. The question of character is not definitely settled by the report of a committee—far from it. The committee is only appointed to *open the way for inquiry*, and to arrive at facts not supposed to be attainable by the body of the Lodge. It is when the committee has reported, that the inquiry on the part of the members properly begins, the committee having furnished them the means of doing so. In the best Lodges, as soon as the committee's report has been read, the Master addresses the Lodge, and "calls for *information* upon the character of the applicant," before balloting.

Any action of the Lodge which is not in itself irreversible, may be reconsidered and reversed before the Lodge is closed. Thus, a committee has reported *adversely* upon a petition, but before the Lodge is closed they ask for further time to report. They may be allowed further time.

—As applicable to the subject of your communication, we fully endorse the sentiments of Spurgeon: "A man's force in the world, other things being equal, is just in the ratio of the force and strength of his heart. A full-hearted man is always a powerful man; if he be erroneous, then he is powerful for error; if the thing is in his heart, he is sure to make it notorious, even though it may be a downright falsehood. Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart power, heart-force. A man may be deficient in many of the advantages of education, in many of those niceties which are so much looked upon in society; but once give him a good strong heart, that beats hard, and there is no mistake about his power. Let him have a heart that is full up to the brim with an object, and that man will do the object, or else he will die gloriously defeated, and will glory in his defeat. *Heart is power.*"

—You ask us to give you a brief set of our "Masonic Don't-Likes." Let the following suffice:

We *don't like* the Masonry that wears the saint before one person, and the sinner before another.

We *don't like* that Masonry that takes the crumbs of the poor, and gives them to the rich.

We *don't like* the Masonry that lays aside Bible guidance, and "fights the devil with fire."

We *don't like* the Masonry that only holds good one day in the month, and is only visible at the Lodge meetings.

We *don't like* the Masonry that delights in scandal, instead of praise.

—Where the Warden, in the Master's absence, requests a Past Master to preside, the Warden is responsible for all that is done, and is bound to oversee and direct it in the channels indicated by the Constitution, By-laws, and Ancient Regulations. The Past Master presiding may, by the courtesy of the Warden, appoint committees, etc., but it is better that the Warden should do this. Drawing orders on the Treasurer should be done by the Warden.

The Master, finding he must be absent, has no authority to designate another person to take his place; the vacancy must be filled by the Warden, or some one appointed by the Warden.

—"1. Should a Secretary censure the records of a former Secretary, and enter it on the records, without an order from the Master, or the Lodge?

"2. If he does, and the Lodge passes a vote of censure for the act, has he a right to leave the Lodge without the usual ceremonies, and leave of the Master?

"3. If he should do so, and refuses to pay dues in consequence of having voluntarily withdrawn from the Lodge, what should the Lodge do with him?"

1. No. The Secretary can make no entry without an order from the Master.
2. He has not. It is a gross insult to the Lodge.
3. Suspend him until he pays.

—"1. How can the Bible, square, and compass be reckoned both as furniture and jewels?

"2. Is there rational proof that the two Saints John were Masons?

"3. Why should a Grand Master be permitted to choose his own Deputy?

"4. Why can not an installed officer be permitted to dimit?

"5. Where did the Jews get any idea of tides? There are no tides in the Mediteranean Sea."

1. Read the 119th Psalm. Is not the Bible there made to fit every part and purpose of the grand moral and spiritual edifice?

2. Yes. But it requires more investigation than has been given to it.

3. That if he dies, or retires, his design may not be destroyed by falling into the hands of one whose views are not as his own.

4. His installation covenant is for the *whole term*.

5. In the Gulf of Akada, where King Solomon had his immense commerce.

—There is no important benefit that can accrue to a Lodge by obtaining an Act of Incorporation, while the confusion in jurisdiction consequent upon the relation to the *Legislature* instead of the *Grand Lodge* may become serious. Your Grand Lodge (Kentucky) is incorporated and you can hold property in its name and behalf, which is the right way to do.

—Self-reliance, based upon an earnest trust in God, is the mark of a good Mason. Read the sentiments of the poet:

> "Who is it will not dare himself to trust?
> Who is it hath not strength to stand alone?
> Who is it thwarts and bilks the inward must?
> He, and his works, like sand, from earth are blown!"

—The idea that a Mason may enter into a Masonic body *after it is opened* who could not be present *at its opening* has no foundation, either in theory or good practice. The only exception to this is the case of a *candidate* who enters to receive the degree.

—Usage, in many Lodges, justifies the initiation of several candidates at the same time, but it is very bad policy, and should be abrogated.

—"I have but one complaint to make against my Lodge,—we do not enforce the law against blasphemy sufficiently."

A serious complaint; more serious, perhaps, than you have considered it.

—The examination of a Brother, preparatory to advancement, should never, under any circumstances, be dispensed with. Even the Grand Lodge has no authority here, for it is an ancient landmark.

—"A diploma is ordered by the Lodge, but before it is made out the Master dies. Who should sign it in his place?"

The Senior Warden, who, in that event, appends *pro tem.* to his name.

—There are two methods of oppossing a Brother's advancement, even after the ballot has been spread in his favor, either of which is effectual, viz:

1. Rise in the Lodge and *veto* the Brother's advancement. This being done, that Lodge can never advance him while you are a member of it, without your express consent.
2. Go to the Master privately, and *veto* the Brother's advancement. The Master will then inform the Lodge, but without divulging your name, that further proceedings must be stopped, because a member has objected to them.

—Bro. John W. Leonard, formerly of the firm of Jno. W. Leonard & Co., New York, died at Atlanta, Ga., March 14, 1861.

—Brother O. F. Brower, formerly of Janesville City Lodge, Wis., and for several years an earnest, intelligent and devoted member of Bezer Lodge, McGregor, Iowa, and for two years its Master, died suddenly at Nashville, Tenn., from inflammation of the bowels, on the 22d of June, 1864.

—Brother Abner Ellison, of Evening Star Lodge, No. 64, Darlington, Wis., died April 6th, A. L. 5864. He was a most worthy Mason and a Christian man, and died with the hope of going to the Grand Lodge above, and he was buried with all the honors of Masonry.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

Masonic Law and Usage.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

Increase our Subscription Lists.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

Advertisements.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

Uniformity of Rituals.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity.* We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] AUGUST, 1864. [No. 8.

Funeral Ceremonies.

The duty of honoring the interment of Masonic brothers, deceased, in good standing, by ancient ceremonials, touching and impressive in outward appearance, and solemn in their secret allusions, is one of the most important, as it is the most difficult that devolves upon the Master of the Lodge. The influence of such a Masonic Burial upon the minds of surviving brethren and the public is powerful and permanent. It involves the public endorsement of the life and character of the departed. None may have this save Master Masons, members of lodges at the time of decease, and those who are known to have desired such a public manifestation of Masonic respect.

In those lodges where the Funeral Service is properly and impressively performed great value is attached to the privilege of Masonic Burial. Brethren, whose reduced circumstances would otherwise induce them to demit from their various lodges, remain in membership to the very end of life. The last token of Masonic respect is too precious to be forfeited. Can we doubt that many are preserved in the ways of virtue by the same strong craving for posthumous respect? We have known more than one elderly person to attach himself, in the latter end of life, to the Masonic Order through the wish to share in these coveted honors. See how almost all the modern Imitative Societies have borrowed our usage in regard to the burial of their dead!

The system of Masonic Burial introduced by Cross, is lame in the omission of that part which makes it necessary to perform a service *in the Lodge, privately,* before going to the grave. Webb in his system, divided the Burial Service, as he did the Dedication and Installation Services, into *esoteric* and *exoteric.* Later writers, following Cross' Chart, have destroyed this analogy, and in so doing have destroyed much of the effectiveness of the Funeral Rite. Among the subjects of "Restoration," to which many are turning, this is one of importance.

We think the practice of introducing modern systems, such as Knight Templary, etc., into the Burial Service ought to be deprecated. Having made a fair trial of more than seven years, of Judge Lewis' New York Knight Templars' Burial Service, we are constrained to confess it a failure, not from any fault of the writer, for it transcends in beauty and sublimity any other formula extant, but because it takes from the Master Mason (whose theory is essentially a *funeral* one) the interment of his dead, thus destroying the symbolism and analogy of his entire system.

* * *

Restrictions.—When the Temple at Jerusalem was completed, King Solomon, being desirous to transmit the Society under the ancient restriction as a blessing to future ages, decreed that whenever they should assemble in their lodges to discourse upon and improve themselves in the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secresy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social and religious duty, lest, while they were so highly honored by being employed in raising a temple to the great Jehovah, they should neglect to secure themselves a happy admittance into the celestial lodge, of which the temple was only to be a type.—*Calcott.*

Value of the Sabbath.

Amongst the precious lessons conveyed in the Masonic Lectures, none is better impressed than that of the value of the Sabbath. We therefore seize with avidity upon whatever corroborates our position in relation to it. The following explaining the physical value of the Sabbath is well put together:

1. The simple rest from labor, by which wearied bodily powers may be restored, makes this institution beyond estimate value. Week-day efforts run the machine down: the Sabbath winds it up.

2. The reaction upon the body of the rested, refreshed and enlivened mental powers which Sabbath rest secure, is of great value to the physical system.

3. The cleanliness which a well-kept Sabbath always brings, in connection with changing of apparel, etc., is evidently favorable to health and vigor.

4. The honored Sabbath powerfully repulses every species of vicious indulgence, and favors all those virtuous habits which so strongly befriend men's physical welfare.

5. The most satisfactory experiments have shown that a vastly greater amount of physical labor can be accomplished with the rest and refreshment of the Sabbath than can be without it.

6. The same has been verified in reference to laboring animals such as horses, oxen, etc. Hence the laws of the Sabbath expressly mentioning them, "Thou, nor thy cattle."

7. Every species of human industry is befriended by the Sabbath's regularity, returning rest, restoring wasted powers, invigorating wearied faculties, and putting the human engine in proper order for the demands made upon it by the succeeding labors of the week.

Hence both the wisdom and benevolence of God beam forth in the institution of the Sabbath. Hence, too, Sabbath violation is wrong done to one of the best friends of the weary and suffering inhabitants of the world.

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Regularity.—He only is acknowledged as a Free and Accepted Mason who has been initiated into our mysteries in a certain manner, with the assistance of, and under the superintendence of at least seven Brethren, and who is able to prove that he has been regularly initiated by the ready use of those signs and words which are used by the other Brethren.—*Charter of Colne.*

Faithful Unto Death.

BY ROB MORRIS, LL. D.

"Be thou faithful unto death and I will give thee a crown of life."—*Revelations* II, 10.

Faithful to the trust imposed—
Holding in an honest heart
Secrets, to the true disclosed,
Laws from which we ne'er depart,
  Be thou faithful unto Death,
  And thou shalt have a Crown of Life.

Active as the Master was
In all deeds of charity,
Sowing as the farmer sows,
Freely o'er the fruitful lea,
  Be thou Faithful unto Death,
  And thou shalt have a Crown of Life.

Chaste and pure in virtue's way,
Spotless as the Lambskin worn,
In the mystical array,
Pure as very dews of morn,
  Be thou Faithful unto Death,
  And thou shalt have a Crown of Life.

Honest with thy neighbor's store,
Wronging none, o'erreaching none,
Timely warning him before
Danger falls and hope is gone,
  Be thou Faithful unto Death,
  And thou shalt have a Crown of Life.

Bearing up our earthly Cross,
Patient, humble, meek and true,
Taking *cheerfully* the loss,
Gratefully the wages due,
  Be thou Faithful unto Death,
  And thou shalt have a Crown of Life.

Soon the Sabbath will appear,
End of sorrow, pain and wrong,
Only six days labor here,
Can ye not endure so long!
  Be thou Faithful unto Death,
  And thou shalt have a Crown of Life.

Masonic Events that Occurred in August.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1804, 4th, James M. Howry. 1662, 5th, James Anderson. 1820, 5th, Henry C. Lawrence. 1821, 11th, William B. Langridge. 1771, 15th, Walter Scott. 1813, 16th, Nelson Prentiss. 1794, 17th, Robert P. Dunlap. 1813, 24th, William M. Wilson. 1822, 25th, John C. Baker. 1826, 25th, W. J. Millard, Jr. 1829, 25th, N. F. Cooke. 1797, 27th, William C. Barker. 1831, 28th, James Cruikshank. 1818, 31st, Rob Morris.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1800, 7th, John B. Hammett. 1738, 15th, Frederick the Great. 1842, 15th, D. S. Goodloe. 1845, 25th, Henry C. Lawrence. 1850, 27th, Ira A. W. Buck.

DEATHS OF WELL-KNOWN MASONS.

1859, 11th, Moses Richardson. 1861, 13th, F. N. Porter. 1786, 17th, Frederick the Great. 1858, 21st, Francis J. Oliver, P. G. M. of Mass. 1845, 23d, B. D. Crookshanks. 1841, 24th, Theodore Edmund Hook. 1855, 27th, Dempsey Carrell. 1835, 30th, William T. Barry. 1842, 30th, Dôn Pedro Legayray.

CORNER STONES PLANTED.

1785, 1st, South Bridge, Edinburgh, Scotland. 1738, 2d, New Royal Infirmary, Edinburgh, Scotland. 1845, 7th, Presbyterian Church, Victoria, C. W. 1840, 15th, Monument to Walter Scott, Edinburgh. 1826, 16th, Temple, Wheeling, Va. 1835, 20th, St. Andrew's Chapel, Ashton, England. 1820, 22d, City Hall, Washington, D. C. 1842, 24th, St. James Church, Vandreuil, C. E. 1848, 26th, Hall, Vicksburg, Miss.

EDIFICES, &C., MASONICALLY DEDICATED.

1860, 15th, Church at Flemingsburgh, Ky. 1826, 31st, Masonic Hall, Delhi, N. Y.

CASUALTIES.

1852, 28th, Hall, Alexandria, La., burnt.

MASONIC GRAND BODIES ORGANIZED.

1858, 2d, G. Consistory, Ark. 1862, 2d, G. Lodge, Colorado Ter. 1813, 5th, Supreme Council, 33° North. Juris. at N. York. 1850, 7th, G. Chapter, Wis. 1854, 10th, G Chapter, Vt. 1858, 10th, G. Encampment, Cal. 1852, 20th, G. Consistory, Ky. 1860, 23d, G. Commandery, N. H. 1818, 25th, G. Lodge, Miss. 1818, 27th, Prov. G. Chapter, Upper Canada.

MISCELLANEOUS.

1753, 4th, Washington raised. 1812, 6th, Duke of Sussex, G. M. Grand Conclave, England and Wales. 1844, 6th, Grand Fete in honor of Burns, Ayr, Scotland. 1814, 7th, Twenty-five Freemasons incarcerated in Spain. 1750, 12th, First Lodge in Md. chartered. 1821, 12th, Freemasonry prohibited in Russia. 1851, 16th, Conv. Oregon City, to est. G. L., Oregon. 1737, 20th, The last Masonic meeting in Rome, Italy. 1736, 24th, Wm. St. Clair resigned Hereditary G. Mastership, Scotland. 1812, 27th, Obsequies Jos. H. Daviess, G. M., Ky. 1820, 29th, Henry Clay, G. M., Ky. 1854, 30th, Code of By-Laws (Morris') pub. 1845, Masonic Congress at Steinbach, Germany.

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CARDINAL POINTS.—The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labors, so the W. M. occupies this station to open Lodge, and to employ and instruct the brethren in Masonry. The south is the station of another important officer, the pillar of beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labor, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigor and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labors of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest or recreation.

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART THIRD.

November is proverbially a cold, wet and ungrateful season. The efforts made by the great luminary of the day to warm and dry the earth are but poorly seconded. In fact that grand source of comfort is shabbily treated in the Autumn months at the best, his rays being absorbed by the fogs and his bright face veiled from sight by the clouds that persist in making everything sombre, and everything miserable. So have we seen a lodge (did we say Grand Lodge?) persist in interposing all manner of foggy, cloudy screens against the reception of light, and rather soak and gloom in its own November condition than acknowledge itself indebted to a foreign source for instruction.

The Rev. Brother Dord is one of those men who can't originate anything. His sermons are all borrowed. His exhortations come from him at second-hand. Even his prayers can be found in "Jay," if anybody will take the trouble to look over that obsolete production. Even his family consists entirely of step-children, Mrs. D. having been the Widow Shanks with nine children.

This being the well-known character of the man it is no wonder that the brethren came rather sparsely together at the third meeting, when they knew that the entertainment was to come from Bro. Dord's lips. Even the ladies staid at home, all but six, and after waiting nearly an hour beyond the usual time, Brother Goldsborough blandly suggested to the clerical brother that "perhaps we'd better postpone the meeting." But said Dord, "No, I have prepared myself for the occasion, and I see no reason why those who have come out on this inclement day should be deprived of their entertainment because the rest have staid at home."

The "entertainment" was then ordered to proceed, and Bro Dord pulled out a manuscript, and read the following good sketch:

THE WIDOWED SISTER'S LODGE.

There is much in the nomenclature of Masonic Lodges worthy of record. I have gathered up many curious statistics under this head. Many a noble deed is hidden under some lodge name, that, conveying no meaning to the uninformed, is significant, to those cognizant of the christening, of charity, fortitude, or undying truth. When the disciples were "first called *Christians* at Antioch," the christening was not a matter of popular interest—to the mass, indeed, the name must have fallen dead upon the ear; but to the enlightened, to those who knew the story of the miracles, the supper, the agony, the crucifixion, the resurrection, and the ascension, the name *Christian* recalled incidents dear as the apple's eye to the persecuted band; pregnant, more than any other word that the language contained, with mournful, triumphant, deathless interest.

"Jacob called the name of the place *Peniel;* for I have seen God face to face," says the sacred record, "and my life is preserved." "Therefore was the name of it called *Galeed* and *Mispah;* for he said, the LORD watch between me and thee when we are absent one from another." "He was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And he called the name of that place *Bethel.*" "He called that place *Beersheba,* because there they sware both of them." "Abraham called the name of that place *Jehovahjireh;* and as it is said to this day, In the mount of the Lord it shall be seen." "He called the name of the well *Ezek,* because they strove with him." "He called the name of it *Rehoboth;* and he said, For now the Lord hath made room for us, and we shall be fruitful in the land."

These Scriptures, like all others, are for our instruction; and surely there is an eminent propriety in entitling our lodges by names significant of God's gracious dealings with us. If we adopt those of living or deceased benefactors of the Order, let us use those only whose worthiness will reflect credit upon the system we profess to cultivate. Names so often in men's mouths should be *good words.*

Widowed Sister's Lodge was worthily named, as you will acknowledge, when you are advised of the circumstances from which the cognomen was derived. Mrs. Page is the honored widow of an honored Mason of the ancient stock. She is of that class of widows whom Paul credits with the epithet, "widows indeed," and describes as "trusting in God, and continuing in supplication and prayer night and day," and to whom Timothy was exhorted to give special honor. She is not overburdened with the riches of this world; yet, by prudent foresight and management, she is enabled to keep her little family upon their inheritance, rising early and retiring late to secure this object.

Of this estimable widow it shall be said, in her funeral eulogy, in the words of the wise man: "When the ear heard her, then it blessed her; and when the eye saw her, then it gave witness to her:

"Because she delivered the poor that cried, and the fatherless, and him that had none to help him.

"The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy.

"She was eyes to the blind, and feet was she to the lame.

"She was a mother to the poor."

After the hurricane of political excitement which grew out of the disappearance of William Morgan had in part subsided, and men began to breathe again, with freedom, the same atmosphere with Masons, the Craft in and about the village of Spafford gathered together to inquire, Shall we revive the lodge or not? Their temple was indeed in ruins; the Chaldeans had "broken down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Their furniture, books, charter, everything that could identify them as a lodge, were scattered broadcast and lost. They had forgotten the work, forgotten the lectures, alas! in two instances, forgotten the *principles* of the institution which once they had vowed to cherish. But they retained, some of them, at least, *the love of Masonry*, and remembered, with a keen relish, the employments and enjoyments they had once experienced in its exercise. And when a voice, as the voice of King Cyrus, was heard proclaiming, "Who is there among you of all God's people? the Lord his God be with him, and let him go up to Jerusalem;" a response, feeble but sincere, was heard from them, "Here I am! I will go up!"

But a survey of the existing obstacles chilled the zeal of these few, and appalled the remainder of the brethren to whom the project of re-organizing the lodge had been broached. The *expense* was great—a house, a charter, jewels, furniture—it was very great. The *trouble* was more; to visit intelligent Masons abroad; to commence again the very rudiments of Masonic instruction. But *the opposition* to be encountered, this was the worst of all. Ridicule might be anticipated from all that generation which had sprung up since last a Masonic procession was seen in the streets of Spafford. Annoyances of various sorts would, undoubtedly, be thrown in the way. The trash of anti-masonic literature was in every house; and, vile and mendacious as it was, there were many men, otherwise of good repute, who believed in it, and were influenced by it. But what matters this long array of objections which was presented before the little meeting of the brothers assembled in the parlor of Sister Page! They were sufficient to justify the conclusions to which the party came, "that the reinstatement of Masonry at Spafford, under the present untoward circumstances, was impracticable, and was for the present postponed."

The brothers, however, would not disperse until they had announced their decision to the good sister herself, and a messenger was sent to the door of her sitting-room to announce it. She came in at their summons, leading by either hand a stout boy, stalwart lads, once the pride of the father as now the hope of the mother. She listened, with downcast eye, to their statement of the obstacles which had deterred them from pursuing their desire, and answered not a word until the catalogue was complete. But then a change came over her face; her eye kindled with meaning as she directed it toward them. She arose with a dignity they had never seen her exhibit before; and, placing her two boys before her, thus began: "This is not what I looked for from the companions of my deceased husband. On his death-bed he charged me to prize, as one of my highest privileges, *my claims as a Mason's widow.* He said that these boys would never want a father while there was a Mason in the land, and that a Mason's

Lodge was the widow's home!" From this startling exordium, she went on to make known, what was clearly evident to her mind, that without the establishment of a lodge, it was useless for men to profess themselves Masons; that all the benefits of the Order flow out of the lodge as the fountain; and that as her husband was buried at the hands of the Brethren in lodge assembled, so she hoped some day to see her sons initiated by the same body. In short, she pursued to its legitimate conclusions the argument, "that every brother ought to belong to a lodge," and "that without the lodge there is no Masonry;" and she pressed it so earnestly home upon each of her hearers, that he could not resist it.

Perceiving, with a woman's tact, that she had convinced them as to the expediency of the effort, she proposed to furnish a vacant chamber in her dwelling, and to see to it that all necessary furniture and clothing were supplied for the work of the lodge. She offered to furnish the lodge gratuitously with refreshments at every meeting, until they could do better; and that the public might not be deceived as to the respectability of the institution, she would march with the lodge in its first public procession, and *protect* it.

Of course she triumphed—of course the petition was prepared and signed that very night; forwarded to the nearest lodge for recommendation that week; sent to the Grand Master for approval that month; and returned *accepted* ere the moon waned. At the organization of the lodge, the subject of a *name* was agitated; but all suggestions and debates ceased when a Brother proposed "Widowed Sister's Lodge;" it was too good to admit of a moment's hesitation. The aprons were ready, made of white silk, furnished from her own old-fashioned wedding-dress! Her family Bible made the first Great Light—could a better be desired? The gavels and other implements were provided at her charge. An ample supper was ready at the close of the meeting, and she presided at the head of the table, with her little boys at her side. Her own domestic wine made the beverage in which the regular toasts and her own name, the best of all, were duly honored.

But the occasion of her public appearance, *as a Mason*, is the most interesting part of my tale. Father Lawson, the oldest member of the lodge, died suddenly, yet not so suddenly but that he had time to request a Masonic burial. The Brethren hesitated. They were not quite prepared to meet the public eye. They referred the matter to Sister Page. She, good soul, unhesitatingly told them they were *bound* to obey a dying Mason's request—much *she* knew of the matter!—and declared her determination to go with them! The procession formed at Bro. Lawson's—the whole population of Spafford gathering together in doubting, whether to laugh or applaud—and, true to her word, the resolute woman marched at its head! It must have been a moving spectacle to see the dear lady, dressed in deep mourning-weeds, leading her little sons, one by each hand, and walking the whole of that weary two miles in front of the Tyler! Many was the proffer from the gentlemen of the village to lend her a conveyance; many was the door opened to invite her in to pause and rest; but she refused all entreaties; was the first as well as the last at the grave; and joined, by permission of the Master, in casting clods of earth upon the coffin!

That day's exercises settled the question for all this generation as to the popularity of Masonry in Spafford. After that, there was no room for ridicule; for the thought of that devoted woman's adherence to the institution in its hour of adversity, incontinently banished it, or gave it a favorable turn. Men, who knew nothing of Masonry, admitted that it must be a good thing to deserve the support of so estimable a lady as Mrs. Page. The first effect of her devotedness was to bring in the adherence of many of the demitted Masons of the vicinity, who, from timidity probably, had stood thus far aloof; and this gave great additional strength to the lodge. Its second effect was to allure a few outsiders, whose parents, long ago, had taught them the value of Masonry as a social tie, and thus the temple was still further enlarged. The next thing was to nerve the Fraternity to a public procession, an address, a public dinner, and all that sort of thing; and when that was over, they felt strong enough, as Bro. Rakkoone somewhat lightly remarked, "to out-mouth his Satanic Majesty himself." Was not "Widowed Sister's Lodge" rightly named?

Great was the astonishment of the little company who listened to this beautiful sketch, for none had anticipated such a production from so arid a source. But the fact is, Parson Dord had begun to "look into Masonry" a little. The sketches recited in his hearing at the last two assemblages had so warmed him up that a great shame had come over him at his own lukewarmness in the institution, and he had set resolutely to work to acquire light with the determination to be useful.

A unanimous request was made for a copy of his sketch, "to be laid up among the records in the archives of the lodge," and then the little group separated under a pledge to meet again upon St. John's Day ensuing.

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About Squares.—We have a fancy for old books, and can rarely get the better of a temptation to loiter at the stalls and look them over, occasionally drawing out our friend greenback L. T. for the purchase of an odd volume. A day or two since we picked up an old folio on Heraldry, full of quaint sayings, and a perfect mint of information on the useful science of which it treats. We shall pick out an occasional gem and reset it in the *Despatch* for the benefit of our readers. Thus, describing a coat of arms, *Argent*, a chevron between three squares, he says: "Artificers do use their Squares, their Rules, their Lines and Levels; they go by Measures and Members, to the end that, in all their works there should not be anything found done either rashly or at adventure. And therefore much more should men use the like moderation and rules in the performance of those acts of virtue wherein man's happiness doth consist, especially those who sit in the seats of justice, which, in Moses' time, were wont to be men fearing God and hating covetousness, which is the perfect square which such ought to follow. But Aristotle writeth of a Lesbian square or rule, which was made of so flexible a stuff that it would bend any way his workman would have it. But most dangerous is the estate of that commonwealth whose judges work by such squares, making the laws to bow to their private affections, and sometimes to mean one thing, another time the contrary, as themselves are disposed to incline.—*Despatch.*

◆

Re-Union.—Freemasonry forms a happy centre of re-union for worthy men, who are desirous of a select society of friends and brothers, who have bound themselves in a voluntary obligation to love each other, to afford aid and assistance in time of need, to animate one another to acts of virtue and benevolence, and to keep inviolably the secrets which form the chief characteristic of the Order.—*Lalande.*

Four Chapters in American Masonic History.

CHAPTER FIRST—1733 TO 1799.

In our researches for *The History of Freemasonry in Kentucky*, (Louisville, Ky., 1859; 8vo., pp. 282), much matter was collected beyond the necessities of that work, which was then laid by for other use. Some of it will be found wrought into the present series, wherein we propose to give a brief summary of events in the history of American Masonry, in four parts.

That the Masonic institution was introduced into the Colonies much earlier than 1733, no person who has looked at all into the facts of the case entertains a doubt. It was but sixteen years before (viz: 1717) that the custom of requiring lodges to obtain Warrants and become registered was established, and it is not likely that in so short a space such a radical innovation could have been generally accepted. No doubt Masons were made, and numerously made, in all the Colonies as early as 1700 or before, but as no records were kept and no registrations, (how could there be, seeing that there were no warranted lodges!) it is useless to look for the evidences in history. The first lodge established in the American Colonies under the present system of Masonry was founded at Boston, Massachusetts, July 30, 1733.

The ensuing year, 1734, Benjamin Franklin received powers to open the first lodge at Philadelphia, where he published that year the first American Masonic work, a Book of Constitutions.

In 1735 the Order was introduced into New Hampshire and South Carolina.

The celebrated Schism at London, in 1788, whereby two Grand Lodges exercised sovereign powers respectively for quite three-quarters of a century, affected the Order in the Colonies even more than at home. The "Dermott" body, or "Ancients," so-called, led the "Moderns" in point of numbers and influence, Virginia, New York and Massachusetts submitting implicitly to the influence of the "Moderns," or dividing their Masonic forces in their favor.

The Grand Lodge of Scotland, which established many lodges among the Colonies, seems always to have favored the "Ancients," and under their authority a Provincial Grand Lodge was established in South Carolina in 1754, and in Massachusetts in 1769.

The death of Warren, at Bunker Hill, in 1775, dissolved the Provincial Grand Lodge of Massachusetts, and its members resolved themselves into an Independent Grand Lodge in 1776. This was the first of a series of Grand Lodges which in 1864 numbers nearly forty.

In 1778 the second Grand Lodge, that of Virginia, was organized. In 1781 the Grand Lodge of Scotland established a Provincial Grand Lodge in New York, which, six years later, took an independent form. Maryland organized its Grand Lodge (the third) in 1781. Pennsylvania followed in 1786; likewise Georgia and New Jersey; New York, North Carolina and South Carolina in 1787; New Hampshire and Connecticut in 1789; Rhode Island, 1791; and Vermont, 1794. This was the thirteenth and last of the old Colony Grand Lodges.

The first lodge west of the Alleghany Mountains was established in 1788, at Lexington, Ky., by the Grand Lodge of Virginia.

In 1797 a number of Delegates from various Chapters of Royal Arch Masons assembled at Boston, Mass., to deliberate upon the formation of a governing head. This was afterwards developed into the General Royal Arch Chapter of the United States, at one time a body of much dignity and power.

The literature of Freemasonry during this period is under small obligations to American enterprise. While the best talent in Europe was engaged in developing the history, philosophy and belles lettres of the Institution, we find but few works by American authors, and these chiefly Addresses, Hand-books and the like. Franklin republished the English Constitutions as far back as 1714, as already shown, and an Address on Masonry was delivered at Boston, Mass., and printed the same year (1734). Calcott's *Masonic Disquisitions* was republished at Boston, Mass., 1772. Dr. William Smith, afterwards Grand Secretary of Pennsylvania, delivered a Masonic Discourse in 1778, and in 1783 the same author published *Ahimon Rezon*, the earliest of the American Hand-books of Masonry, since so numerous. In 1791 a work under the same title was published at Richmond, Va., by John

K. Read; and in 1797 a third with the same title, by G. Keating, at Baltimore, Md.

In 1797, Thomas Smith Webb began his series of *Monitors*, which, more than any other publications, have shaped the legislation and ritual observances of the American Craft, up to the present time.

Mark Well.

The following extract from a sermon delivered at Sackett's Harbor, N. Y., in 1818, conveys instruction worthy to be painted in letters of gold over the Master's station in every Lodge:

"In the Temple of Solomon there were guards placed at the different gates to see that none passed unless they were duly prepared. In like manner, those who are placed as guards in our Masonic temple are to pay particular attention to the character of those who present themselves as candidates for the mysteries of our Order.

"1. Do we see a man possessed of a covetous disposition with a manifest desire to monopolize all to himself—*mark well the entering-in to the house!* admit him not! he will neither have any affection for the general good, nor unite in any probable means to obtain it.

"2. Do we see a man often in difficulty with his neighbors—first in his own causes and right in his own eyes—*mark well!* If he is admitted he will have no regard for good order and subordination.

"3. Do we see a man spending his time idly, intemperate in his habits, neglectful of his family—*mark well the entering-in to the house!* He is not a good husband, he is not a good citizen, he will not make a good Mason.

"4. Do we see a man cruel and oppressive, over-reaching his neighbor—*mark well the entering-in of the house!* If admitted he will have no affection for the object. The widow and the orphan will never have the tear of sorrow wiped away with such a hand. The poor and penniless will never find a home under such a roof.

"5. Do we hear a man often speaking reproachfully of his neighbors, and trumpeting abroad the faults of others—*mark well!* A Brother's character is not safe on his tongue!

"6. Do we hear a man speak lightly of religion, and deny the inspiration of Scripture—*mark well the entering-in to the house!* Let every gate be duly guarded."

Introduction of Freemasonry into America.

The introduction of Freemasonry into this country through regularly warranted lodges, established upon the present Masonic system, dates from July 30, 1733. On that day, a Masonic organization, styled *The Provincial Grand Lodge of New England*, was opened at Boston, in the then Colony of Massachusetts Bay, and a subordinate lodge established the same day, both being authorized by the following grant:

MONTACUTE (*Seal*) G. M.

To all and every our Right Worshipful and loving Brethren now residing or who may hereafter reside in New England:

The Right Honorable and Right Worshipful Anthony Lord Viscount Montacute, Grand Master of Free and Accepted Masons of England; sendeth greeting:

Whereas, Application has been made unto us by our worshipful and well beloved Brother, Mr. Henry Price, in behalf of himself and several other Brethren now residing in New England aforesaid, Free and Accepted Masons, that we would be pleased to nominate and appoint a Provincial Grand Master of Free and Accepted Masons in New England, aforesaid.

Now, know ye, That we have nominated, ordained, constituted and appointed, and do by these presents nomi ate, ordain, constitute and appoint our said worshipful and well beloved Brother, Mr. Henry Price, *Provincial Grand Master of New England aforesaid*, and dominions and territories thereunto belonging, with full power and authority to nominate and appoint his Deputy Grand Master and Wardens: And we do also hereby empower the said Mr. Henry Price, for us, and in our place and stead, to constitute the Brethren Free and Accepted Masons now residing or who shall hereafter reside in these parts, into one or more regular lodge or lodges as he shall require;

He, the said Mr. Henry Price, taking special care that all and every member of any lodge or lodges so to be constituted have been or shall be made regular Masons; And that they do cause all and every the regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also such other rules and instructions as shall from time to time be transmitted to him by us or by Thomas Batson, Esq, our Deputy Grand Master, or the Grand Master or his

Deputy for the time being; And that he, the said Mr. Henry Price, or his Deputy, do send to us, our Deputy Grand Master, and to the Grand Master of England, or his deputy for the time being, annually an account in writing of the number of lodges so constituted, with the names of the several members of each particular lodge, together with such other matters as he or they may think fit to be communicated for the prosperity of the Craft; and lastly, we will and require that our said Provincial Grand Master of New England do annually cause the Brethren to keep the feast of St. John the Evangelist, and dine together on that day, or in case an accident should happen to prevent their dining together on that day or any other day near that time, as he shall judge most fit, as is done here, and that at all quarterly communications he do recommend a general Charity to be established for the relief of the poor Brethren in these parts.

It will be observed that by this Warrant Mr. Price was empowered to appoint the Deputy Grand Master and Wardens according to the usage in the establishment of Provincial Grand Lodges, generally, to the present day. On the 30th July, of the same year, therefore, he assembled the brethren of the "Bunch of Grapes Tavern" in Boston, caused his commission to be read, and then proceeded to appoint and install Andrew Kennelly as Provincial Senior Grand Warden, and John Quann as Provincial Junior Grand Warden, thus constituting the first lodge possessing general powers on the Continent. That this was not a supreme or independent Grand Lodge may be seen at a glance. The Provincial Grand Master being the appointee and creature of the Grand Master of England, all his powers were revokable by his superior at pleasure, and in the event of his death the Provincial Grand Lodge necessarily dissolved in confusion. Such a result actually followed upon the death of General Joseph Warren, who was a Provincial Grand Master in the same jurisdiction, although holding his powers under a different authority. His decease, in 1775, was followed by the dissolution of the body over which he had for six years presided.

But we are convinced that private lodges were established in America before 1733, although their records are lost. The proof, though scanty, is reliable. In the *Freemason's Pocket Companion*, Edinburgh, 1775, the following entry is found: "Lodge No. 172. The Royal Exchange, in the Borough of Norfolk, in

Virginia, 1st Thursday December 22, 1733." This implies that Lodge No. 172 had been in existence for some time previous to December 22, 1733, and was officially known to the compiler of *The Companion* as a working lodge of that period. The Masons of New Jersey and of Rhode Island refer to traditions yet extant among them, of the existence of Masonic lodges in those Provinces respectively for a considerable period prior to 1733.

Thus scanty and unsatisfactory is the history of the introduction of Masonry into this country. The slavish subserviency of the American people to the mother country in all things in those days and long afterward justified the low estimate of American matters held at that time by English historians, and explains why we can learn so little specifically of the doings of our Masonic forefathers. When the English papers of the day could give but a dozen lines to the defeat of Braddock or the capture of Quebec, it is not strange that such events as the founding of a Masonic lodge or the spread of the Craft in a distant Province claimed no space at all. Nor indeed was Masonry in those days so much a subject for the press as now. We have diligently searched the columns of a London semi-weekly newspaper (*The Public Advertiser*) through each issue from 1717 to 1780 for Masonic notices and in all that period, so important in the annals of the Craft when the first noblemen of the Kingdom, and even princes of the blood, were patrons and Grand Masters, there are less than twenty allusions to Freemasonry in the whole file.

But as we advance from year to year the evidences of Masonic progress thicken and brighten. The press found abundant pabulum in describing its splendid shows, its antiquated ceremonies, its lordly rulers, and its wondrous progress. Writers discovered congenial themes in its principles and their books found readers. A demand was not long in springing up for Masonic literature; for we see as early as 1734 Benjamin Franklin, then a youthful Mason and a beginner in the typographical art, issuing the first American edition of the Book of Constitutions; and but twenty years later a Dermoth arose. Nor must it be forgotten, while enlarging upon this great want in Masonic history, *authentic records*, that the archives of public libraries, and even of the older Grand Lodges in America, have not yet been examined by the experienced eye of the historian. Their treasures are yet to be unfolded, and in that immense collection of records, the chancery of the Grand Lodge of England, what stores of knowledge, elucidating every branch of Masonic history, must exist to be exposed to the sight of day whenever that venerable lodge shall find its historian.

Grand Consistory of France.

The Scotch Rite in France was in high repute thirty years since.

At that time, as appears by the lists appended to the Proceedings, the Duke de Choiseul, Peer of France, was Sov. Gr. Commander of the Sup. Council. Among the members were Count Mauraire, First Honorary Pres. of the Court of Cassation; Count de Fernig, Field Marshal; Counts Bellaire and Guilleminst, Lieutenants General and Peers of France; Baron Thiebault, Count Monthion, Langier Villars, and other distinguished officers, military and civic.

Among the honorary members were—The Count de Segur, Peer of France, Sov. Gr. Com.; the Duke de Cazes, Peer of France, Sov. Gr. Com.; Marshal Mortier, Duke of Trevize, Peer of France; Baron Durien, Field Marshal; Count Lepelletier d'Aubray.

Among the deceased members were—The Duke de Cambaceres, Sov. Gr. Com.; Massena, Prince of Essling, Marshal of France; Kellerman, Duke de Valmy, Marshal of France; Lefebver, Duke of Danzich, Marshal of France; Count de Perignan, Marshal of France; Count de Beauvarnille, Marshal of France; Count de Tilly, Marshal of France; Count de Lacepede, Marshal of France. Horace Vernet, the famous painter, was a member of the Central Gr. Lodge.

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Colors.—The Masonic colors, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

Hours of Refreshment at Grand Lodge.

COMMUNICATED BY A GRAND LECTURER.

THE LAST ARTICLE.

I have got so in the spirit of digression in this series of articles that I hardly know where I left off. The Editor of the *Voice*, however, has written me, in his sternest style, to "wind up the reel," to "close the thing," with other severe expressions, from which I draw the conclusions that if I do not cease rambling in this way he will refuse me further admission in his columns. Of all men in the world, however, he ought to complain the least about rambling. For the last day I spent in his room he wrote sixty odd Decisions in Masonic Law, a Poem, two or three moral essays, a funny story for a comic paper, a column of correspondence for the Memphis *Bulletin*, and thirty-four letters. If that isn't "rambling," why, all I have got to say is, the word has no meaning.

I will, however, make a virtue of necessity and close the present series by my

FALL OF THE NORTH-EAST CORNER.

It occurred—no matter where; and happened—no matter when. The parties concerned in it were—no matter who. It is enough to know that *the story is true*. Brothers Joseph and George, both members of Cerulean Lodge, had a quarrel. It originated as the first quarrel *did*, and as the last quarrel *will*, among the women. Sister George had had a "falling out" with Sister Joseph; their children took sides in it; the boys fought each other; the girls slandered each other and took different benches at school; nephews and nieces, uncles and cousins on both sides assumed parts in the game. Old man Hoke shot old man Slimy's hog, because Slimy worked for George, while Hoke worked for Joseph. The thing was carried into church and the whole "George" faction withdrew their membership, because it was conjectured that the preacher's wife favored the "Joseph's" more than she did them. The two newspapers in the village took sides in the quarrel with vivacity, the "Shugaree" being a "Joseph" organ, while the "Weekly Scorpion" went it blind for "George." Oh it was a beautiful quarrel all around, and promised to last until the final "three knocks" should awaken the dead. I needn't dwell on it further; every village has a set of quarrels of its own quite as interesting in details and as pleasant to contemplate as the story I am telling. The only consideration before us is, How was it settled?

In this way. Deacon Amo, a lovely man in private and public life, and a member of Cerulean Lodge, went first to Brother George and laid before him the terrible evils connected with this quarrel. Then he went to Brother Joseph and did the same thing. Each admitted the *evils*, but was stubborn and hopeless of the *remedy*. Each could distinctly perceive the *mote* in his brother's eye, but not a trace of the *beam* that stuck so prominently out of his own. Each was of the opinion "that it made no particular difference to *him* how the thing comes out; if the other one could stand it *he* could," etc., etc. That's the way men always talk when they know they are wrong.

Brother Amo—a remarkably appropriate name—a body would think it was made on purpose to fit the man, he was so lovely—then took Brother Joseph up on a promise to meet him next day at the Lodge room at 10 o'clock. Now Cerulean Lodge has by some degrees the darkest lodge-room I ever was in. It is the only one I ever saw where spiders can't make a living. I carry an honorable scar on my knee, made by falling over a spit-box in that room in the broad blaze of day. And when the two brothers met by appointment in the Tyler's room they felt their way in like a pair of blind men. However, Amo managed to find the Treasurer's desk and there the two took their seats. Didn't Amo lay down the law then (the law of love) to his Christian friend? Didn't he remind him that he was sitting in the North-east corner, and call up "those first instructions" communicated there? Didn't he recite somebody's lines in "the North-east corner" and continue till he had worked the good brother into a malleable condition? He did.

Just then a knock was heard at the door, and the Deacon answered it. He came in, leading somebody by the hand, but talking so loud and so fast that the somebody couldn't edge in a word. He led the somebody to the Treasurer's desk and remarked "there's another good brother here." The two good brother's shook hands without the least intimation who the other was, while Amo talked on as if he had the "cacoethes loquendi" the worst way. He seated the two good brothers side by side and remarking, "I was just giving a little lecture on an important piece of symbolism," he resumed his subject. How Amo did talk! Every pathetic idea conveyed in the Masonic ceremonies, covenants and emblems was brought up. He got the two good brothers to weeping, and they lent each other a handkerchief. They borrowed each other's tobacco. They shook each other's hands repeatedly without the ghost of an idea what they were doing, and when the Deacon suddenly lighted a little lantern he had in his pocket, and Joseph saw it was George, whose tobacco was in his mouth, and George saw it was Joseph, whose handerchief he had been blubbering in, they just knocked under without a word. They were sold at the lowest market rate. They embraced each other like good fellows, and all three walked out of that lodge room as happy as the three fellow-crafts when they had received their pardon! D. W. T.

* * *

Friendship.—Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. On this general plan the universality of the system of Masonry is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature dictates an adherence to the welfare of our own immediate connections; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever country or climate it may spring. —*Preston.*

Brothers, Be Cheerful.

Lines composed and fraternally dedicated to the Masonic Craft in and about Hornellsville, N. Y. August 26, 1864.

BY BROTHER ROB MORRIS.

Oh, not a gloomy *look* to-night
To cloud the pleasant faces here;
Our tapers burn, our walls are bright
With emblematic cheer:
Be every *look* a sunny smile,
And let it speak of happier days
When Mason-songs did sweetly fill
The Temple that we raise.

Oh, not a cruel *word* to night
To mar the harmony that fills
And sanctifies this dear retreat,
And every discord stills;
Be every *word* a note of love,
From that seraphic chorus heard,
In the Celestial Lodge above
Whose MASTER is the LORD.

Oh, not a painful *thought* to-night
Of war: are not we in God's hand?
Let's humbly follow in the light
He gives our Mystic Band.
Be every *thought* a ray divine,
Prophetic of the days to come
When *holy peace* shall smile again
On each dear Masonic home.

Not often do we meet as now,
Nor shall we all be here again;
To-morrow each his path must go—
To some a path of pain:
Then let to-night be doubly bright—
And when Low XII shall bid us part
Its memories we will not forget
While life blood warms the heart.

☞ The first step towards virtue is to abstain from vice. No man has true sound sense, who is immoral.

The Fifteen Pledges.

There are to-day some 4000 or more men in this country styled "Masters of Lodges," men in whose hands the authority of their respective lodges is for the time being reposed; men who are sacredly bound by what is termed "Installation Covenants." A portion of these men, instead of committing to memory their covenants and pondering upon them daily, so as to be able to use them as unerring guides, can not even quote them—can not tell their number! Will they permit us to call them up for use?

They are 15, and are found in Webb's *Monitor* under the head of Past Master, where you can always read them literally. They require:

1. That you will be a good man and true, and strictly obey the Moral Law.
2. That you will be a peaceful subject, and cheerfully conform to the laws of the country in which you reside.
3. That you will not be concerned in plots and conspiracies against government, but patiently submit to the decisions of the supreme legislature.
4. That you will pay a proper respect to the civil magistrate, will work diligently, live creditably, and act honestly by all men.
5. That you will hold in veneration the original Rulers and Patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and will submit to the awards and resolutions of your brethren when convened in every case consistent with the constitutions of the Order.
6. That you will avoid private piques and quarrels, and guard against intemperance and excess.
7. That you will be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.
8. That you will respect genuine brethren, discountenance impostors, and all dissenters from the original plan of Masonry.
9. That you will promote the general good of society, cultivate the social virtues, and propagate the knowledge of the art.
10. That you will pay homage to the Grand Master for the time being, and to his officers when duly installed, and will strictly conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

11. That you consent to the landmark that it is not in the power of any man or body of men to make innovation in the body of Masonry.

12. That you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and will pay attention to all the duties of Masonry on convenient occasions.

13. That you consent to the landmark that no new Lodge can be formed without permission from the Grand Lodge, and that no countenance must be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of the Order.

14. That you consent to the landmark that no person can be regularly made a Mason in or admitted a member of any regular Lodge without previous notice, and due inquiry into his character.

15. That you agree to admit no visitors into your Lodge without due examination and the production of proper vouchers.

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Bible.—Amongst the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no Masonic altar. Without it no Lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained; for truth, justice and mercy, are best supported by true religion. By it we are taught, "In the beginning was the Word." The sacred writings are a symbolical chain by which we are all united in the bonds of brotherly love and universal philanthropy, as John, the meek and lowly disciple of Jesus, says in his gospel. In this blessed book is to be found the true rule by which every real Christian will endeavor to regulate his conduct.—*Gadicke.*

Peculiar Residence.—What was the object of building the temple of Solomon? One purpose, we are informed, was, that it might be a house of prayer for all nations. But this was not its only purpose. God intended to make it the seat of His visible presence, or the place of His habitation. It was not designated, thought an eminent commentator, to be a place to worship in, but a place of worship at, where God was known to have a peculiar residence.—*Scott.*

Fessler's Criticisms on Freemasonry in the Last Century.

The following criticism and Brother M. Pinner's comments are worthy of general reading:

"Lodge affairs at that time were composed of frivolity and mysteriocryptics, surrounded with a glory of trivial morality in its interior, and with an ill-calculated charity in its exterior. The element of frivolity shows itself everywhere, in the indiscretion and imprudence with which, from 1717 to the present day, the most miserable, the lowest and most contemptible people are initiated, and in the indifference with which these people are suffered to remain in the Lodges after their worthlessness has become known. It shows itself in the decided disinclination of the majority for a more noble and instructive occupation at the Lodge Communications, in the whole form of the Table Lodges, and in the conduct of the majority on such occasions. It shows itself, finally, in the low hatred and madness with which hitherto every Freemason has been persecuted who wanted to enter the lists against this Lodge frivolity; who wanted to introduce grave, mature, discreet men, proper occupation and good order in the Lodges. The element of mysteriocryptics betrays itself in the nuisance of the higher degrees, which has been carried on in and by the Lodges, for the last seventy years; in the consequential and mysterious demeanor with which the older members want to attract the attention and sneak into the esteem and admiration of the younger members; in the fear and horror of Masonic publicity; that is, against the inalienable liberty of publishing to the world, if a Grand Master, a Grand or Subordinate Lodge, has perpetrated acts of injustice alike revolting to mind and heart," etc.

In relation to the latter point, matters are carried still further, as Masonic publicity, even within the circle of Brotherhood, is interdicted. In another place, Fessler paints the Lodges of that period as "a family, which permits its noblest faculties to remain unemployed; which has no congeniality of mind, no settled character, no common aim in its endeavors, no point of union in its consultations; which has absolutely nothing common, but its family name and mutual distrust."

"Men are initiated," he continues, "to whom nothing is more foreign than the nature, the aim, the constitution, and the essential conditions under which a moral society can exist. If an improvement is to take place, the Masters of Lodges, and the veterans of the Order must, above all, cease to place the Masonic Institution, by extravagant laudations, above all human institutions, and to conceal its faults from the eyes of, not only the profane, but also of that of the Masons themselves. Our superiors must place themselves in a position whence they may view the means and measures whereby our illustrious Brotherhood might secure itself in its foundation, and whereby congeniality of mind, cohesion, permanency, reality, and dignity might be given to and retained by it. All orders, however, which might be issued by our Grand Lodges in relation to this would remain ineffectual as long as they do not subordinate themselves to the immutable principles of law, and respect the just rights of the Lodges and brethren for Masonic freedom. Consequently, introduce a perfect representative system. It is in accordance with justice and inalienable Masonic freedom, that every brother should participate through his Lodge, and every Lodge through its self chosen representative, in the administration of the whole. In this manner only can freedom, equality and common interest remain the basis for the whole superstructure."

Bro. Fessler is perfectly correct when he complains that the Lodges had nothing in common with each other but the family name; because our Order, as such, consists, to a certain extent, in the idea only; it is formed by loosely connected Grand Lodges, partly hostile to each other, every one of which has, not only different usages, but also no legal common foundation, not even the same signs of recognition, and, as is pretended, a different historical past. With one, the Order belongs to the whole human family, dedicated to the whole of God's children; with the other it is an exclusively Christian institution. The one abstains from all political questions; the other draws these within the circle of its deliberations. Here, one of the great lights is the Bible; there, the sword. Here, to be recognized, certificates and Lodge lists are required; there, signs of recognition. The signs of recognition of the Entered Apprentice degree of the one are those of the Fellow Craft degree with the other. Here, the diplomas of the St. John's Lodges are deemed sufficient; there, Grand Lodge diplomas are required. Here, the Order is a union of like-minded, aiming for the same end; there, articles of faith are drawn up, requiring the signature of the candidate before initiation. Here, the initiated is informed that he is received, not only in this particular Lodge, but in the whole Order, and as a just and upright Mason was entitled to admission to the labors of all the recognized Lodges of the world; there, the right is conceded to every Lodge to admit or refuse admission at pleasure. Here, the so called right of jurisdiction is recognized; there, it is opposed. Here, it is desired to stamp every trifle as an inviolable landmark, binding on all; in reality, however, nothing has proved unchangable and generally binding. In fine, the real characterists of the Order, as such, are confusion, contradiction, indistinctness, multifariousness, without internal or external unity.

The Fraternity wants to get rid of this state of things. It has become conscious of the necessity of greater cohesiveness of its different members and bodies; it has become one in spirit, and has learned to regard itself as a whole; it wants to use the past as a ladder to ascend to a better future—and hence the louder call "Reform!" This is not the case in Germany alone, but it has its echo in the Netherlands, in England, France, and America.

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Duty of Ministers who are Masons.

It can not be denied that, large as the number of preachers in our ranks is, they do but little, as a whole, for the advancement of the cause. When a Lodge becomes cold, they are the coldest. When Masonry becomes unpopular, they do not, as a body, stand up for it. Considering the respect paid them in Masonry—the remission of their fees, dues, and other contributions, and other tokens of regard bestowed upon them—this, to say the least, is ungrateful.

The influence of ministers, when active in the cause of Masonry, is so great, their efforts are so readily acknowledged and rewarded by the Craft, that we should suppose this alone would serve to stimulate them to a higher degree of usefulness than they evince. Their duties in and out of the Lodge may be summed up thus:

1. They should show the scriptural relations borne by Masonic traditions.
2. Most of them travel much; and this will enable them to visit many Lodges, and communicate intelligence largely.
3. They are "peace-makers" by profession; and this points them out as the proper arbiters and daysmen in the difficulties that arise amongst brethren.
4. They are the "exemplars" of good works, and ought to be so of Masonic works.
5. They ought to be unflinching and indefatigable in dispensing Masonic discipline to offenders.

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A GENERAL CREED.—The Fraternity, during the dark as well as more enlightened period, acknowledged Jehovah as the one and only God, whether as individuals they have worshipped Him in spirit and truth or not; and have received His holy word to be the rule and guide of their faith and practice, whether in their lives they have conformed to its precepts or not, without subscribing, as a society, to any creed or dogmas of faith compiled by men; believing, as they do, that the Scriptures, in their purity, ought to be venerated more than the uncertain traditions of men, which often lead astray from truth.

Tom Biggs' Bottom Dollar.

BY ROB MORRIS.

Imagine one of those big-hearted men, whose family is large; wants numerous; purse scant; who always works harder than any other man. Sits up with the sick; attends the funerals. Makes collections (for other people!); has a cough and the rheumatism; is styled by everybody "Poor fellow," and whose value is only appreciated after he is dead—imagine such a man, one cold, snowy day, with a single dollar (his "bottom dollar,") in his pocket, meeting a poor, bare-footed, beggar girl, and as a matter of course, *giving her* the bottom dollar!

He tapped his bottom dollar, Joe
  When that poor barefoot child
Came moaning through the drifted snow,
  With cold and hunger wild;
Tom Biggs himself is old and poor,
  And has a cough, you know,
But when he saw that wretched thing.
  He tapped his bottom dollar, Joe.
    He tapped his bottom dollar!

I don't believe he'll miss it, Joe,
  In that last, solemn rest,
To which he's hurrying so fast.
  He's shaky at the best:
I rather guess the records there,
  That very coin will show,
And God himself will keep the count,
  Of Biggs' bottom dollar, Joe,
    Of Biggs' bottom dollar!

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Rainbow.—The rainbow was an emblem common to every species of religious mystery; and was probably derived from an old arkite tradition that the divinity was clothed in a rainbow; for thus he is represented by Ezekiel the prophet: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about; this was the appearance of the likeness of the Glory of the Lord." St. John saw in a vision the throne of God encompassed by a rainbow.

Uncover Out of Respect for the Dead.

The *Herald* correspondent at Hilton Head, S. C., writes:

"The remains of the rebel Captain W. H. Gladding, who was arrested a year ago and over, while attempting to run the blockade, who died in prison while detained as a spy by Gen. Hunter, and who was buried by the Masons, were recently disinterred and carried across the lines, under a flag of truce, by a party in charge of Lieutenant-Colonel J. F. Hall, Provost-Marshal General. The party landed on a causeway opposite Port Royal ferry, and it was a notable circumstance that it was lined on both sides with the acacia, the funeral emblem of the Order. Near where the body was deposited to await transferral a large and fine one was growing. Colonel Hall plucked it, and has forwarded it to his lodge —Kane Lodge, of New York. Captain Gladding's body was received by Captain Walker, of the rebel army. A deputation of Masons from Savannah were to have received the remains, but by an inadvertance were not informed in season.

"Mr. William H. Guernsey, of Duchess county, N. Y., a clerk in the Post Quartermaster's office, and a member of the Masonic Order, died very suddenly of fever. The members of the Fraternity here procured a burial casket and escorted the remains to the cemetery, where they were deposited in a tomb, with appropriate exercises, preparatory to being sent North when the season will admit. The beautiful service of the Order was read by Lieutenant-Colonel Hall in a most impressive manner."

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Children of Light.—Remembering the wonders in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the sun and moon as emblematical of the great light of truth discovered to the first men, and thereby implying that, as true Masons, we stand redeemed from darkness, and are become the sons of light, acknowledging in our profession our adoration of Him who gave light unto His works. Let us, then, by our practice and conduct in life, show that we carry our emblems worthily; and as the children of light that we have turned our backs on works of darkness, obscurity, and drunkenness, hatred and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity and brotherly love, as the acceptable service on which the Great Master of all, from his beatitude, looks down with approbation.—*Hutchinson.*

A Brother Mason.

In the battle of the Cedars, a singularly romantic incident befell Captain John M'Kinstry, an officer who served with distinction throughout the war. At the first call of his country, he engaged in her service; and from the memorable battle of Bunker's Hill, with which her sanguinary trials began, down to the surrender of Cornwallis, at Yorktown, with which they gloriously ended, his zealous and efficient support was given to the cause of freedom. He had been repeatedly and severely wounded; and some of the enemy's balls he bore with him to the tomb in which his remains are deposited. As a partisan officer he was particularly distinguished; and in many instances he showed, that to a daring spirit of gallantry (which was, perhaps, his most peculiar characteristic), he added the skill and conduct so seldom attained, and yet so indispensable to the formation of that character. The incident to which we have alluded is thus related by his biographer:

At the battle of the Cedars (thirty miles above Montreal, on the St. Lawrence), Colonel M'Kinstry, then captain in Colonel Patterson's regiment of continental troops, was twice wounded and taken prisoner by the Indians. The intrepidity of Captain M'Kinstry, as a partisan officer, to which we have alluded above, had rendered him alike the object of their fears, and of their unforgiving resentment. The British officers were too much in dread of their savage allies, on account of their vast superiority of numbers, to risk an interposition of their authority to prevent a horrid sacrifice they saw preparing: already had the victim been bound to the tree, and surrounded by the fagots intended for his immolation; hope had fled, and in the agony of despair he had uttered that mystic appeal which the brotherhood of Masons never disregard; when, as if heaven had interposed for his preservation, the warrior Brandt understood him and saved him.

Brandt had been educated in Europe, and had there been initiated into the mysteries of Freemasonry. The advantages of education, and his native strength of mind, gave him an ascendancy over the uncultured sons of the forest that few other chiefs possessed. Situated as he was, the impending danger of a brother must have forcibly brought to mind his obligation to support him in time of peril. His utmost endeavors were accordingly used, and they were happily successful in obtaining for him an immediate respite and eventual ransom.

After the settlement of peace he retired to the cultivation of his farm in the vicinity of Hudson, sustaining an unblemished reputation, and enjoying the reward of his toils and sufferings, in the respect which was accorded, as well to the rectitude of his private life, as to the patriotic services he had rendered his country. He died in the town of Livingston, New York, in the year 1822.

Woman and Masonry.

Ought not ladies to approve of every attempt *among men* to make mankind wiser and happier? Should not the press, should not the pulpit, be the advocates of a philanthropic movement? I confess when I look into the arcana of Masonry and draw therefrom "things new and old," for the public eye, I always *anticipate a favorable reception.* I expect that that portion of humanity who are virtuous and upright, and who desire to please God in this life, that they may enjoy Him in the life to come, will approve of everything truly Masonic, whether they are men or women. But it is asked what has woman to do with Masonry. Much, every way. Much that I can not explain to you, and much which all of you are at liberty to know. The relation of woman to Freemasonry resembles that which woman has sustained to the country in the present war for the Union. While she has not been required to don the soldier's uniform and march to the front, she has labored none the less assiduously, none the less profitably, in cheering the hearts of the fighting men and providing comforts for the sick and wounded. Oh, the blessings that through Sanitary Fairs and other Godlike measures, the women of America have diffused during the last three years! I do not know but the historian of this war, a hundred yeurs hence, will pass over all manly deeds of daring to speak of womanly deeds of mercy.

Just such a relation as this does woman sustain towards Masonry. Herself an equal recipient with husband and father, of all the benefits of the Order, she is expected to co-operate in its Godlike deeds of beneficence. She is invited to accept from us the bonds of adoption, and is promised that the shield of Masonic protection shall ever be thrown over her, her honor, her family, and everything in which she is most interested. To secure her continued attachment to our cause, to identify her in our labors, and to make her claims available to her in time of need, we communicate to her various private and beautiful passages of a Masonic character, embracing signs and tokens, and means o Masonic recognition.

There was no religion, no future state, no respect, no soul, for a woman until Jesus Christ came into the world. In His light all these things dawned upon her, and thus Martha and Electa became the exemplars, the one of womanly *faith*, the other of womanly *sacrifice*, to all generations of the female sex while time shall last.

Is not this a sufficient "making Masons" of the ladies to satisfy any one? I ask the question because the opponents of Masonry, those writers who seek for arguments to vilify and decry our Order, are constantly throwing this into our teeth, that "because we reject the ladies from our secret conclaves our ceremonies must necessarily be improper, perhaps indecent, perhaps blasphemous." It is not the ladies themselves who present this objection. The amiable wife or mother, or the confiding sister, whom God has graciously united to a virtuous and upright gentleman in the relation of husband, brother or son, will not readily suppose that the man who is virtuous and moral in private life, will practice vice and immorality in a Masonic lodge. It is safe to say to the kind ladies present, who at this time may be unmarried, that if they will take care to unite themselves to good men, those good men will not afterwards become contaminated by any influences that Masonry can exert upon them, even though they should pass through all the Degrees of Masonry, and arrive to the height of being Grand Masters. The gentle lady who rules your humble speaker with the power that wedlock gives her, has never found her task made one whit more difficult by his being a Freemason!

I ask again, then, is it not enough to adopt the Mason's wife, sister and daughter as the friends and coadjutors of Masonry to satisfy any proper craving of a woman's heart? I think it is, and while no Masonic writer or Lecturer of the present day has gone so far as I have to recommend this attention to the ladies, that they should all receive the Degrees of Adoption, and be taken into onr confidence and under our protection, I can not admit that the sex has any more right to find fault with us for reserving a part of our mysteries from them, than they have because we do not enlist them in the army and navy, or employ them in excavating canals or other hard labor.

Cheer to the Builders.

In our correspondence with those who, like ourselves, are willing to work to bring about a restoration of the old and uniform system, we have used the following words of cheer which, we trust, will be accepted as timely by many readers. There never was so much encouragement to labor in the cause of uniformity, since the days of Webb, as there is now:

—That veteran Mason, Gen. Nat. G. Smith, Past Grand Master of Arkansas, thus encourages our efforts, "I concur with Bro. Morris in his efforts to re-establish, or restore, the *pure* Webb work. Uniformity is extremely desirable, and his Masonic Schools of Instruction are admirably adapted to that end. Were I a young man, I would delight to 'sit at his feet,' and learn the unalloyed teachings of ancient Masonry from his well-stored memory. The ancient dialect of the Craft has become too much mixed with the language of Ashdod. Its terseness and perspicuity have been impaired by modern innovations, and to restore it to its pristine beauty, and ancient compact, comprehensive *status quo*, is a 'consummation devoutly to be wished.'"

—No man has more respect for the *edicts* of Grand Lodges than we have. In testimony of this we offer all our writings and oral deliverances. We have all our lives proved our obedience to the respective Grand Lodges that were over us.

But respect for the *opinions* and *intelligence* of Grand Lodges is a different thing, and here, in many cases, we acknowledge ourselves deficient. We have seen too much of the blunderings, the contradictions, the fatal *speed*, with which Grand Lodge legislation is so often performed, to respect what judgment abhors. Every Mason has a right, and it is his duty to endeavor to set the Grand Lodge right, when wrong; at the same time he must feel bound to obey it *though wrong*. Do you understand our position?

Suppose a Grand Lodge composed of the representatives of more than one hundred Lodges. Suppose this body absolutely controlled (despotically) by a clique of *four of its members*, so that all its financial matters, its honors and its discipline are dispensed by those four; can we respect such an organization? We obey its edicts, but will certainly do what we can to break up the clique, and give all the members a part in the legislation.

—One great merit of the Webb-Preston lectures is their language. Compared with them, how feeble appears all the imitations from the system, whether originating in some uneducated backwoods D. D. Lecturer, or from the polished and ornate fancy of a Dr. Henning. Trench, on "The Study of Words," will enlighten the reader upon the appropriateness of the verbiage of the lectures of Webb above all others.

In the words *crafty* and *cunning*, only *knowledge* and *skill* were originally conveyed. *Craft*, indeed, still retains very often, and especially in Masonry, its more honorable use, a man's craft being his skill, and then the trade in which he is well-skilled. These criticisms may be made, with Trench in hand, upon nearly every word in the old rituals. "Big words are great favorites with people of small ideas and weak conceptions. Illiterate and half-educated persons use more big words than people of thorough education. It is a very common but very egregious mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine that high colors and flashy figures improve the style of dress. They are the kind of folks who don't begin, but always 'commence.' They don't live, but 'reside.' They don't go to bed, but mysteriously 'retire.' They don't eat and drink, but 'partake of refreshments.' They are never sick, but 'extremely indisposed.' And instead of dying at last, they 'decease.' The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation—and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words, and direct sentences; while cunning, falsehood and affectation, delight in what Horace calls '*verba sesquipedalia*,'—words a foot and a half long."

—In the management of Schools of Instruction, the following directions will be found applicable:

1. Speak slowly, and not too much.

2. Preserve perfect order in the School.
3. Have frequent but brief intermissions.
4. Avoid unnecessary words.
5. Be not over quick to notice and reprove little mistakes.
6. Stop, or change your course, when attention flags, or is maintained with difficulty.
7. Do not be ashamed to acknowledge your own mistakes.
8. Mingle anecdote with precept.
9. Call frequently upon the members of the School to rehearse.
10. When you doubt between two words, choose the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheeks. Let us use the plainest and shortest words that will grammatically and gracefully express our meaning.

—Your great zeal is much appreciated. Brave, competent and enterprising builders, like yourself, would soon again make our ruined city the delight of the eye, and the joy of the heart. Soon again would the mystic legend of the lily-work, network, and pomegranates beautify the porch of her Temple, and peace and harmony again abound. May we not look with trusting eyes for that glorious day? We regard you as one of the Nehemiahs who will find favor with the king and people, strengthening their hands for the good work. Build! build!

—The words *thence*, *whence* and *hence*, may, with correctness, be preceded by *from*. Webster says of *thence*, that "it is more usual though not necessary to use *from* before it. The German *von dannen* requires *from*. It is only the poets who insist on excluding *from*." As to *whence*, Webster says, "*From whence* may be considered as tautological, *from* being implied in *whence*; but *the use is well authorized*, and in some cases the use of it seems to give force or beauty to the phrase." He makes nearly the same remarks relative to *hence*.

—Trench says of our language, "The Anglo-Saxon is not so much one element of the English language, as the foundation of it, the basis. All its joints, the whole *articulation*, its sinews and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, all smaller words which serve to knit together and bind the larger into sentences,—these, not to speak of the grammatical structure of the language, are exclusively Saxon. The Latin may contribute its tale of bricks, yea, of goodly and polished hewn stones, to the spiritual building, but the mortar, with all that holds and binds these together and constitutes them into a house, is Saxon throughout. You can write a sentence without Latin, but you can not without Saxon."

For the study of simple Saxon, we would urge our readers, after taking the good old Family Bible as the standard, to peruse the writings of Steele, Addison, Swift, etc.

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AFFABILITY.—The ancient Lodges were so many schools or academies for teaching and improving the arts of designing, especially architecture; and the present Lodges are often employed that way in Lodge hours, or else in agreeable conversation, though without politics or party feeling; and none of them are ill employed; have no transaction unworthy an honest man or a gentleman; no personal piques, no quarrels, no cursing and swearing, no cruel mockings, no obscene talk, or ill manners, for the noble and eminent brethren are affable to the meanest; and these are duly respectful to their betters in harmony and proportion; and though on the level, yet always within compass, and according to the square and plumb.—*Euclid.*

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PUBLICITY.—What is there in Freemasonry, except the landmarks and peculiar secrets, that we ought to be anxious to conceal? Are our doctrines unfavorable to the interests of morality, that we are desirous of hiding them from public observation? Are our ceremonies repulsive to virtue, or our practices subversive to the rules and decencies of society? Nothing like it. We boast of our benevolent institutions; we extol our brotherly love; we celebrate our regard for the four cardinal and three theological virtues. Why place our light under a bushel? why refuse to let it shine before men, that they may see that our good works have a tendency to the glory of our Father which is in Heaven?

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He that makes anything his chief good wherein virtue, reason and humanity do not bear a part, can never do the duties of either friendship, justice or liberality.

The Pilgrim Mason.

Bro. Elisha D. Cooke, whose long journeyings through European lodges afforded to the Masonic reader some of the richest sources of information ever opened, thus sketches his own career as a pilgrim Mason. He says:

As a pilgrim Mason, I have devoted my energies to three principal objects, viz:

1. To obtain every description of information relative to Freemasonry, whether it be verbal, in print, or in manuscript.

2. To open a channel for the interchange of Masonic literature, and

3. To establish a medium as universal as the English language for the interchange of Masonic thought, that our reading and thinking brethren on both sides of the Atlantic may become better acquainted, and feel a greater interest in each other.

These have been the three great lights of my pilgrimage, and with these before me, I have not confined myself to any particular class of Lodges or Masons. My desire has been, not to know what Masonry is in a first class Lodge, or a fourth class Lodge, but what Masonry is in Great Britain. In England, I have been one evening at a Lodge of Instruction where each Mason, with a little table in front of him, a glass of "'alf and 'alf" in one hand, and a pipe in his mouth, would repeat his Masonic a b c amid fumes of smoke; the next evening in the Grand Lodge, amidst all the ostentation that vanity, wealth, and social position can create. In Scotland, one day navigating the various Wyndes (small streets or alleys) that lead off from all the old streets, in search of old books, &c.; the next day in company with the nobility and honorables, marching through the streets, preceded by bands of music, flags of many colors, and surrounded by a large concourse of men, women and children. In Ireland, I spent one forenoon at the house of a man who was not worth five pounds, altogether. This Brother was not a regular shoemaker, but what they in Ireland call a brogue mender. There had been a Lodge in the village, of which he was Master, but now he was the only member left. Notwithstanding his poverty in this world's goods, he has never allowed the warrant to be surrendered, but, on the contrary, he has for the last ten years, without the slightest assistance from any one, held on to it, and paid the Grand Lodge dues, one pound, out of his own pocket! In a one-horse Irish car, without a top, or an umbrella, on a cold, windy, and rainy day, I went several miles to see this brother. He had an old box, and in that old box a number of old papers, most of which were interesting. We sat down in a cold, damp room, without any fire, and looked them all over, which being done, I bade him farewell. I presume he was not more surprised at my unexpected visit, than I was with the person I went to see.

But a few days afterwards, and I was enjoying the hospitality of those holding the first social position in the land, thus constantly passing from one extreme to the other, and culling from the various quarries through which I had to pass. My journey has been somewhat checkered. Indeed, it could scarcely have been otherwise, considering that my associations have been with members of the human family, and not angels, but it is with a sense of justice to our British brethren, and with feelings of peculiar pleasure, as well as pride for our noble institution, that I here testify that the black squares are few, and far between, while those that are bright are countless, and shine with a brilliancy unknown outside of Freemasonry.

The Number Three.—The three foundations of genius are: 1, The gifts of God; 2, Human exertions; 3, The events of life. The three first requisites of genius are—1, An eye to see nature; 2, A heart to feel it; 3, A resolution to follow it. The three things indispensable to genius are—1, Understanding; 2, Meditation; 3, Perseverance. The three things that enable genius are—1, Vigor; 2, Discretion; 3, Knowledge. The tokens of genius are—1, Extraordinary thought; 2, Extraordinary conduct; 3, Extraordinary exertions. The three things that improve genius are—1, Proper exertions; 2, Frequent exertions; 3, Successful exertions. Three things that support genius are—1, Prosperity; 2, Social qualifications; 3, Applause. The three qualifications of poetry are—1, Endowment of genius; 2, Judgment from experience; 3, Felicity of thought. The three pillars of learning are—1, Seeing much; 2, Offering much; 3, Writing much.

The Freedom of the Order.—Freemasonry dissolves, by mystic spells, the thraldom to sect and party, and teaches man to recognize a Brother in his fellow-man, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—We know but little of the proposed Masonic Congress at Leipsic. The meeting at Paris, in 1856, does not seem to have accomplished anything. Our foreign Brethren differ so much from American Masons upon the questions of secresy, etc., as to render any agreement between us and them almost hopeless. We append a few of the ideas whose discussion now occupies the attention of foreign Masonic journals.

1. *All secresy should be abolished.* Bro. Dr. Stem argues that "Secresy places Masonry in opposition to the civilization of the times and the spirit controlling it. Publicity is in accordance with the spirit of the times."

2. *The abolishment of Grand Lodges.* The same writer (Stem) proposes to introduce a free commonwealth with equal rights for all its members, in legislation.

3. *The abolishment of Degrees.*

4. *The abolishment of Rituals* ("form-service"). "To remove all that is antiquated and place it in the Master's power to abbreviate at his discretion," is the idea presented for the consideration of the Grand Lodge of Saxony.

5. *The abolishment of the old obligation.*

6. *The abolishment of titles, of uncovering at prayer, of historical emblems, and of physical preparation.*

—We are sorry to learn that our old friend the faithful Grand Tyler of Maryland, Bro. David Martin, has prepared to hand in his resignation this fall. He deems himself physically incompetent for the charge being nearly 70 years old. He will be missed.

—As to the "usefulness" of Freemasonry, Brother William Hacker, of Indiana, in a late address, has well said, "while there is the widow's wail to hush, the orphan's tear to dry, the disconsolate to comfort, the distressed of every kind to relieve, Masonry will have enough to do to justify the continuance of her organization and demand the exercise of all her energies. Then, while we have such evidences of the fruits of our labors, the prayers of the widow and orphan continually ascending to the GREAT I AM from all parts of our afflicted earth, for blessings upon our well-meant efforts in alleviating the distresses to which mankind is heir, we may, regardless of the scoffs of the envious, or the anathemas of the bigot, go on in our mission of love and mercy to an afflicted world."

—The same experienced Brother exhorts his brethren in the following eloquent strains:

"Brethren, let us renew our vows, and pledge to each other a re-doubling of our efforts in the great mission of human benefaction, the bright polar star of our organization. Go, kindle anew the light of hope and joy in the dwellings darkened by death! Bring health to the diseased, rest to the weary, hope to the desponding! Take the defenceless orphans by the hand, and lead them in the paths of virtue and honor, carefully guarding the innocent and defenceless! Let love and mercy actuate all your movements, harmony attend your steps, the heaven-born principles of our time-honored institution be your guide! And thus gather around you a circle of light and of love, and let it extend with increasing lustre wider and wider, until those thousands of bright circles shall meet and commingle in one, and earth once become as the Garden of JEHOVAH, and joy and gladness fill the whole earth. Then, and not until then, may we lay aside our working-tools, disband our organization, and retire from labor to rest!"

—We have several forms of Commissions granted to Grand Lodge representatives, but there is none better than the following.

"By the Most Worshipful, John Q. A. Fellows, Grand Master of the most ancient and honorable Fraternity of Free and Accepted Masons of the State of Louisiana, in the United States of America;

Whereas, the Most Worshipful Grand Lodge of Free and Accepted Masons of ——, and the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons, of the State of Louisiana, have agreed to cultivate with each other a more intimate correspondence than has heretofore existed between them, and believing the ties of Brotherly Affection may be strengthened, the prosperity of the Masonic family promoted, and the Unity, Integrity and Purity of the Order protected, and its utility and honor confirmed, by the appointment and reception of the Representatives from each of the aforesaid Grand Lodges to the other;

Therefore, be it known that we, reposing especial trust and confidence in our well-beloved Brother ——— ———, have thought fit to constitute and appoint, and by these presents do constitute and appoint the said ——— ———, the Representative of the Grand Lodge of Louisiana near the Grand Lodge of ———, for the purpose aforesaid.

In testimony whereof, we have caused the seal of the Grand Lodge to be hereunto affixed, and have signed the same at the city of New Orlerns, in the United States of America, this tenth day of May, A. D., 1860, A. L., 5860.

Samuel G. Risk, *Grand Secretary.* J. Q. A. Fellows, *Grand Master.*

—We can cordially agree with this sentiment from the talented pen of Simons:

"What the mysteries of ancient Egypt did for the civilization and enlightenment of that people and those with whom they became connected; those who followed after them and treasured up their wisdom, Masonry may do for us. Resulting from the earliest conceptions of the unity of God and the immortality of the soul, its mission is far above the temporary expedients of common life; its place is among those sciences that have been gradually dispelling the mists of ignorance, removing the rubbish of prejudice, elevating the soul toward its immortal destiny, and preparing it for its place in the presence of the Supreme Architect, as the best and most perfect of His works."

—Bro. Wm. Storer, of Conn., gives our own thought as well as his, in the following:

"The time has come, when the great luminary of the day, from the moment he leaps from the Atlantic wave till he laves his burning brow in the placid waters of the Pacific, ceases not to shine on and illuminate the towers and minarets of the beautiful temples of Freemasonry. From the granite coast of Maine to the golden shores of California, every State of this mighty empire of freemen has now its Grand Masonic Lodge."

—We need never attempt to vie with unscrupulous violators of the Masonic covenant in foul language! The party to whom you refer has recently taken his lessons out of Anti-masonic books.

In the Anti-masonic efforts of Solomon Southwick, published during the Morgan fever, we find the following epithets applied to Freemasons:

"Banditti Brethren, vile impostors, hypocrites, time-fools, time-fuddles, sharpers, knaves, noodles, charlatans, fools, blackguards, ignoramuses, wolves, drunkards, gullees, coxcombs, noodle nobility, debauchees, a motley nocturnal crew," blasphemers, bacchanalians, deceptive hearts, dumpling heads, nincumpoops, blockheads."

On various occasions he likewise introduced the following eclecticisms:

"Freemasonry is the steps that lead down to the gates of hell; the paths of perdition; conclaves of corruption; disgusting and blasphemous rites; Milton's darkness visible; worse than Bedlam's folly; assinine conclave; ass-associate conclave; Atheism and infidelity; degrading mummery; genuine academies of Satan; sink of iniquity and corruption; midnight revels and debauches; the legitimate offspring of hell; modern whore of Babylon; naught but darkness, fiction and falsehood; nocturnal conclaves of corruption and licentiousness; temples of dissipation and delusion; false and wicked mysteries; lamb-skin order; lamb-skin fraternity; blood-stained order; a monster; the offspring of the meanest motives; a focus of iniquity, (the Grand Lodge;) mystery and moonshine; school of Old Nick; dark altars of infidelity; sources of iniquity; protection of fraud and villainy; all mummery, quackery, trumpery, fraud and falsehood; the genuine academies of tippling; manufactory for noodles."

This is the style of weapons the Anti-masons employed against us thirty years ago; the very same that sceptics use against the votaries of religion, and the unchaste use against the virtuous.

—We have no better prospectus for a Masonic periodical to offer you than the following:

In the prospectus of the *Masonic Miscellany*, published at Lexington, Ky., in 1821, we find this enlarged idea of what the Brotherhood require in a Masonic journal: "Original essays on the history, design, tendency and general principles of the Order; comments, so far as they may with propriety be made on the several degrees, with allusions to the lectures and explanation of the emblems; selections from approved Masonic works, with annotations and illustrations; notices of new publications on Masonry which may from time to time appear, with occasional extracts; applications of parts of ancient history, both sacred and profane, to the mysterious traditions of the Order; Masonic odes, hymns, songs, &c.; Masonic intelligence, embracing not only an account of the officers from time to time elected in the several Grand Lodges and Grand Chapters throughout the Union and the Subordinate Lodges and Chapters in the western country, with a notice of new Lodges and Chapters that may be established, but also a statement of all those facts and incidents in every part of the world, so far as an extensive correspondence can furnish them, which may be interesting to the Masonic fraternity and tend to throw light on its condition and prospects."

—The following, from Brother E. H. Rhodes, commanding 2d Reg. Ills. Vol., is one of the best of the class we have received:

> I was very glad last night to receive two copies (in one) of the *Voice* for April and May. My knowledge of Masonry is of great benefit to me in the army, and I frequently see instances of brotherly love that warm my heart toward the institution. One in particular let me relate. After the battle of Gettysburg, Penn., our regiment was sent out as skirmishers. While crossing the blood-stained field some of our officers recognized in the dead body of a rebel Colonel a brother. Although exposed to a severe fire of sharpshooters, a grave was dug and the body interred, while all the honors possible were paid. For the sprig of *evergreen* a green corn leaf was used. I was in *darkness* at the time, but the incident so affected me that *I became enlightened at the first opportunity.*

—We have been complimented by the eminent Musical Publishing House of W. A. Pond & Co., No. 547 Broadway, New York, with the following pieces of music. The musical member of our household vouches for them as admirable productions, and upon her endorsement we recommend them.

SONGS.—What will they tell our children when this sad war is o'er: Wake from thy happy dreams.

POLKA.—*Fleethie*, by Anderson; *Relief*, by Kleber.

MISCELLANEOUS.—Puck Wudjes Galop, (a brilliant thought from Hiawatha); *La Chasse*, by Berg; *La Perle du Soir*, Mazurka, by Ketterer; *Grand Caprice Hongrois*, by the same.

Messrs. Pond & Co. have no superiors in the line of musical merchandise, and their list of publications is very complete.

—Your quotation concerning death is worthy of a place in our columns:

But know that thou must render up thy dead
And with high interest too—they are not thine;
But only in thy keeping for a season
Till the great promised day of restitution;
When loud diffusive sound from brazen trump
Of strong lunged cherub shall alarm thy captives
And rouse the long, long sleepers into life,
Daylight and liberty——
Then must thy gates fly open and reveal the minds
That lay, long forming, underneath the ground
In thine dark cells immured; but now full ripe
And pure as silver from the crucible
That twice has stood the torture of the fire
And inquisition of the forge. We know
The Illustrious Deliver of mankind
The Son of God thee foiled. Him in thy power
Thou could'st not hold; self-vigorous He rose
And shaking off thy fetters, soon retook
Those spoils his voluntary yielding but,
Sure pledge of our releasement from thy thrail.
—— It was his royal will
That where He is, there should his followers be.
Death only lies between.

—Parvin never said a better thing than when he wrote this:

"The Brethren are becoming too well informed to regard with awe and admiration the Master who sets no value upon the morality, the precepts, the law or the antiquity of our time-honored institution; but who regards the knowledge of our Rituals as the *one thing needful*, and which can be acquired in three months as well as in thirty years—while a life-time of assiduous study and practice is necessary to acquire and exemplify the former.

"The power of doing good, the means of greater influence, and the area of our labors, are continually widening, and every day's experience shows the necessity of being well informed themselves and selecting for their rulers those who are better informed, wise, prudent and courteous, and possessing the confidence of the community at large. A part of these qualifications can only be attained by him who has access to a fountain of Masonic literature."

—You may say that the misconduct of one Mason amounts to little or nothing in so great a society as ours, but you are wrong. The man who in a great steamer having 500 passengers, began to bore a hole under his own berth, declaring that it was not his intention to meddle with any other person, was as sensible as you will be if you act upon that theory.

—We have received from the publishers, Messrs. Macoy & Sickels, New Yord, a new volume thus entitled: "*A Familiar Treatise on the Principles and Practice of Masonic Jurisprudence*, by John W. Simons, Past Grand Master of New York." Brother Simons is a thinking, working man. With private business sufficient to occupy the time of any other man, he yet finds time to visit Masonic bodies, to cousel the Craft in their vicissitudes and to write out the results of his experience. Thus the volume above-named was composed; not as task-work, but as the summing-up of long and active labor in Masonry. If ever a cemetery is established for dead Grand Masters (dead, we mean as to usefulness,) this brother will have no grave therein.

The "Familiar Treatise" is a 12mo. of 312 pages. A glance at the index shows the extent of the ground covered. The subjects are ably treated from the New York point of view and where the writer does not let his prejudices control him—as we are sorry to see he has while alluding to "Conservators"—there is a force of expression which gives fascination to his style. We shall be glad to see the book find its way to every brother's bookshelf. Address the publishers, at 430 Broome Street, New York.

—We learn with profound regret of the death of Brother Edward A. Raymond, Past Grand Master of Massachusetts. He deceased August 1, 1864, aged 73 years. (Born Feb. 6, 1791.) Initiated at Cambridgeport, Mass., January 15, 1816, he remained an active worker among the Craft for nearly fifty years. The *Masonic Monthly* says of his services: "There was no day for more than forty of the last years of his life when he did not hold some responsible office or offices in the Masonic organization, which fact affords sufficient proof that he discharged his duties faithfully and secured the approbation of his faithful Masonic brethren."

—We sorrow at the death of Bro. Hiram Harlow, of Bellefontaine, Iowa, a good man and true and faithful to his covenants. Bro. U. D. Taylor testifies concerning him, that "he was one of the most zealous of Masons."

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

Masonic Law and Usage.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

Increase our Subscription Lists.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

Advertisements.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

Uniformity of Rituals.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] **SEPTEMBER, 1864.** **[No. 9.**

Masonic Law.

The system of Masonic Law has but little of the republican or democratic spirit about it. All its greater principles—well termed in Masonic parlance LANDMARKS—and most of the minor details of its governmental policy are provided to our hands as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories into which even some learned in the economy of Masonic government have been led, none probably has been more pernicious in its results than that assumption which places the original and sole authority of Masonic government in *the consent of the governed.* This error strikes a blow at the very base of the structure on which all government and order rest among men—*the inviolable sanctity of law.* It institutes popular caprice for the authority of antiquity, and perhaps it is not too much to add, in view of the great purposes for which the Masonic institution was originally set up, *the authority of God.* It writes upon the wave-washed seashore the laws which ought to be carved in the rock of eternal justice.

Under these impressions we have labored in our various publications to bring out the passages of Masonic Law, ancient and universal, which are happily reserved from the ravages of time, rather than the local and ephemeral legislation of modern Grand Lodges. In these there is space enough to set up the parts and pillars of the Masonic structure and to erect an edifice which shall be recognized by the intelligent eyes of Masons everywhere and shall stand until the last great purpose for which the Institution was originally designed shall be accomplished. The authority for each of our Masonic "decisions" is derived directly or indirectly from the Ancient Charges and Constitutions, acceptable in these latter days to every seeker for Masonic light. It matters but little to us whether these decisions are found to agree with the local practice in all the 39 Grand Lodge jurisdictions of the United States or not.

But it matters much to a person bent upon pursuing the science of Masonry upon ancient and universal principles, when he finds discrepancies, sometimes radical in their nature, in the usages of the Craft around him. It is almost disheartening to the conscientious student of Masonry to discover that his Covenant with his *Grand Lodge* differs from his Covenant to *the Craft universal.* This has startled, discouraged, disgusted many a young and zealous Brother, who but for this might have become a bright light in the Order.

The first duty of every Mason is of course to *obey* the *orders* of his *Grand Lodge.* Right or wrong his very existence as a Mason is suspended upon such obedience. Failing to do this expulsion follows, which is *Masonic death.*

But the Grand Lodges are easily swayed and most easily *in the right direction.* There are so many lights available at the present time, that the zealous and learned brother who is conscientiously opposed to one innovation adopted by his Grand Lodge has it almost in his own power to control that body and accomplish a change.

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☞ **Adversity overcome, is the brightest glory; and willingly undone, the greatest virtue. Sufferings are but trials of valiant spirits.**

A Mason's Bible.

Looking over his family Bible, one day, we were struck with the dilapidated condition of the *latter* portion of it. Such texts as these were nearly rubbed out by frequent use, as we have seen at a country hotel, a State map greasy and worn nearly through at the spot representing the locality: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and keep himself unspotted from the world." But while these portions of his copy of the New Testament were almost illegible from frequent use, those terrible laws thundering wrath upon people who deserved all that they got and more, those passages, we mean, which occupy so much of the older Scriptures, seem to have had no attractions for him; for we found a one dollar bill alongside the eighteenth chapter of Genesis that looked as if it had been there ever since Brother Lafayette's visit, in 1825. If a man's daily reading is any index to his character, this will give us an insight into his. He is modeled upon that second of the "Lines Parallel," who died at Jerusalem, and his motto is: "By the exercise of Brotherly Love we are taught to regard the whole human species as one family; the high, the low, the rich, the poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance." Good words.

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Persecutions of the Fraternity.—Profane history is one of black record of its cruelties and its crimes—and our fraternity has been doomed to have its tragic part in feeling the fires of the stake, and in agonizing beneath the tortures of the scaffold and the axe.

Not Far from Me.

BY ROB. MORRIS.

One of the most touching expressions in the Book of Psalms, fruitful as the book is in all that touches the feelings as with flames of fire, is this prayer: "Oh Lord, be not far from me."—*Ps.* xxxv. 22.

Not far from me, not far from me,
When first *on checkered floor*,
I bow in humble trust the knee,
My Maker to adore:—
I bow and fervently declare,
That *God is all my portion there.*

Not far from me, not far from me,
In *Middle Chamber*, led
I pass the mystic portals three
And up the Stairway tread:—
I pause before the MARK divine
Whose light is Masonry's and mine.

Not far from me, not far from me,
In *Holiest Place* betrayed,
When human hopes all fade or flee
And there is none to aid,
And there is none to hear my cry,
Save THOU, all-pitying DEITY.

Not far from me, not far from me,
These mystic labors done
My body 'neath the deathless tree,
My soul before the Throne,
Oh God through blest eternity
Be mine the place *not far from* THEE.

—*National Freemason.*

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☞ The world twines itself about the soul as a serpent doth about an eagle to hinder its flight upward and sting it to death.

Masonic Events that Occurred in September.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1820, 1st, Oliver George. 1800, 4th, B. B. French. 1733, 5th, Wieland. 1816, 5th, Thos. H. Benton, Jr. 1757, 6th, Lafayette. 1806, 9th, Luke E. Barber. 1767, 10th, Jeremy Ridley. 1786, 10th, John J. Crittenden. 1814, 10th, D. T. Monsarrat. 1830, 15th, N. O. Benjamin. 1825, 19th, James L. Enos. 1796, 22d, James Penn. 1833, 24th, Elisha D. Cooke. 1744, 25th, Fred. Wm. Second. 1796, 25th, George Craghead. 1793, 27th, E. G. Storer.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1774, 8th, Schroder. 1851, 8th, John Beach. 1761, 10th, Joseph Warren. 1857, 20th, John C. Baker. 1859, 28th, C. C. Fellows.

DEATHS OF WELL-KNOWN MASONS.

1859, 1st, Amos Adams. 1854, 9th, Edmund P. Hunter, G. M. Va. 1861, 9th, Charles Gilman. 1845, 11th, Moses Holbrook. 1759, 13th, General James Wolfe (killed at Quebec). 1852, 18th, Wellington. 1856, 18th, J. Worthington Smith, P. G. M., Va. 1832, 21st, Walter Scott. 1845, 23d, David Moore, P. G. H. P., of Ala. 1832, 24th, Eli Bruce. 1842, 26th, Marquis Wellesley. 1859, 27th, Wm. C. Baker. 1858, 29th, Stephen Lovell, P. G. H. P., Mass. 1856, 30th, Samuel Daviess, P. G. M., Ky.

CORNER STONES PLANTED.

1807, 1st, North Pier, Frazerburg, Scotland. 1851, 2d, Hall, Detroit, Mich. 1833, 3d, Jamaica St. Bridge, Glasgow, Scotland. 1826, 6th, Monument at Fort Griswold, Ct. 1859, 6th Mas. Hall, St. John's Lodge, No. 1030, Australia. 1859, 10th, Perry Monument, near Sandusky, O. 1851, 11th, Court House, Chicago, Ill. 1855, 12th, State House, Boston, Mass. 1815, 14th, Epis. Ch., Washington, D. C. 1855, 17th, State Library, Boston, Mass. 1856, 17th, Custom House, Wheeling, Va. 1793, 18th, Capitol, Washington, D. C. 1826, 19th, Mas. Hall, Washington, D. C. 1859, 21st, Methodist Ch., Medina, O. 1772, 22d, Harbor Ayr, Scotland. 1787, 23d, Drawbridge Harbor, Leith, Scotland. 1793, 24th, Bridge, Wear, Sunderland, England. 1858, 24th, Ineb. Asylum, Binghamton, N. Y. 1827, 28th, Zion Church, Palmyra, N. Y. 1826, 30th, Methodist Churced, Pt. Gibson, Miss.

EDIFICES, &C., MASONICALLY DEDICATED.

1841, 1st, Grand Hall, Lexington, Ky. 1860, 10th, Perry Statue. Cleveland, O. 1820, 15th, Mas. Hall, Portsmouth, N. H. 1854, 20th, Hall Preston Lodge, No. 281, Louisville, Ky. 1841, 22d. Hall, Charleston, S. C. 1855, 26th, Temple, Philadelphia, Pa. 1858, 29th, Mas. Cemetery, Santa Fe, N. Y.

CASUALTIES.

1859, 15th, Hall of Cleveland Lodge, Chicago, Ill., burnt. 1855, 18th, Hall, Matagorda, Texas, destroyed by tornado. 1850, 20th, Mas. Hall, Pine, Ark., burnt.

MASONIC GRAND BODIES ORGANIZED.

1856, 2d, Grand Consistory, Ill. 1781, 5th, Prov. G. L., N. G. 1858, 7th, G. Consistory, Ark. 1851, 25th, G. L., Oregon. 1786, 25th, G. L., Penn.

MISCELLANEOUS.

1819, 1st, Obsequies Thomas Smith Webb, by G. L. and G., Ch., Ky. 1820, 1st, *Am. Mas. Register*, New York, est. 1855, 1st, Code Masonic Law (Morris) pub. 1855, 1st, *Ashlar*, Detroit, Mich. est. 1862, 2d, G. Enc. U. S, at New York. 1809, 4th, Mas. Union S. C. 1829, 4th, Fourth Con. G. G. En. and Sixth Con. G. G. Ch., U. S., New York. 1789, 5th, Prov. G. L., N. Y., dissolved. 1850, 6th, Cent. Cel., Hiram Lodge, No. 1, New Haven, Ct. 1857, 7th, Univ. Masonic Library completed. 70, 8th, Jerusalem destroyed by Titus. 1530, 8th, Turks retired from Malta. 1800, 8th, Conv. Lexington, to est. G. L., Ky. 1758. 9th, Thirteenth Con. G. G. En. and Fifteenth Con., G. G. Ch., U. S., Hartford, Ct. 1857, 9th, Honorarium to Wm. B. Hubbard, G. G. M. of G. G. En., U. S. 1804, 10th, G. L., Mass., ceased numbering its Lodges. 1844, 10th, Ninth Con.

* * *

—Amongst the many plans to realize money for the noble and glorious purpose of Masonic charity, one was originated by Col. Wilson, of Simcoe, C. W., as follows: A Brother and former Master of a Lodge in Canada West had, by misfortune, lost his property, which was considerable, and been reduced to blindness by disease of the eyes. A journey to a distinguished oculist in New York promised a restoration from the latter calamity. But the expenses of traveling were heavy, and the surgeon's fee excessive; the Brotherhood were few and poor—what was to be done? In this emergency Bro. Wilson proposed to write, deliver and publish a Masonic Address, to be sold for the benefit of the distressed Brother. It was done.

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART FOURTH.

The coming around of St. John's Day, in December, is ever a genial season to the Masonic Craft. It was peculiarly so this year at Burnettsville, owing to the presence of Past Grand Lecturer Phripps whose residence was indeed some sixty miles distant, but who, having heard of the pleasant series of meetings going on at Burnettsville, had resolved, at whatever labor and trouble, to enjoy a share in them. The election of Officers occurred early in the day; the Installation this year was private, and the officers being all re-elected, it was with many a beaming eye and hearty good cheer that the assemblage opened at 2½, P. M. Brother Singsby had been detailed the month before to deliver the sketch, but, of course, now that Phripps was present he stubbornly refused, declaring that his eyes and ears were in such a state to-day he couldn't tell the truth if called upon! So Phripps consented to be the spokesman.

Now Phripps, like all Grand Lecturers, was thoroughly "posted." What *he* didn't know no one need ask about. The profundity of his researches was beyond all description. Everything in Masonry had been taken to pieces by his skilful hands, cleaned, scraped, oiled and put together again better than new. (It *is* said he had wheels enough left to make a new Degree!) So when he told a story it was indeed original. And his story bore for its title

THE CONQUEST.

It is the manner in which Abner Lowenthal became a Mason that I am about to explain to you. Brother Lowenthal was a man of considerable distinction in the county of ———. For many years he had held the office of County Judge, was the Commissioner of Public Schools, and occupied other posts of distinction among his fellow-countrymen. At almost every session of the Legislature he was elected to either the upper or lower House. In all respects he was the model of a gentleman, and when Preamble Lodge, F. A. M., was established U. D. in his county, it was naturally hoped by the zealous eight, whose names were in the petition, that Esquire Lowenthal would be found among the applicants for Masonic light.

And so he was, but his application was long protracted on account of his wife. Mrs. L. (formerly Miss Sharp, of Lockport, N. Y., a schoolmistress,) had been raised up according to the strictest principles of antimasonry. At Lockport, whence poor Bruce was torn for that sad incarceration (twenty-eight months in the Canandaigua jail), the public feeling was for a while intensely positive against the Craft. At every fireside hung a devilish little engine of an explosive character labeled "Giddins' Antimasonic Almanac." The newspaper reading of the place was a compound of bitter partisanism, more bitter sectarianism, and most bitter antimasonry. The young lady had been so long fed upon this pleasant pabulum, that it is no wonder she was decided in her antimasonic opinions. It is only wonderful that ever a boy or girl raised in Western New York, between 1826 and 1836, became a Mason or a Mason's wife at all.

Mr. Lowenthal was an outspoken man in all his ways, and freely acknowledged his desire to unite himself with the Fraternity just then making an establishment in his county. The announcement was met with an opposition upon his wife's part that astonished him. She did not go into hysterics (that is reserved for the heroines of novels), but she loosened her tongue, as female tongues are sometimes loosened, and ran over all the elements of feminine logic, making miraculous combinations of its rules and principle, and ended every breath with a declaration that if "he (her husband) joined them (the Masons), she (Mrs. L.) would crave a divorce, leave the country, and die." So decided was the little lady as to stagger her husband, and cause many a serious thought as he sat in his judicial post at the county seat, or in his place at the country church.

I was written to upon the subject to suggest a plan by which the lady could be reconciled to his initiation. My counsel was, that "he should go on and take his three degrees quietly and trust to his wife's 'sober, second thought,' and affection for her husband to receive him again into favor." This plan was agreed to, and I put myself to some trouble to be present and officiate. It was a cold wintry night, the room exceedingly uncomfortable, and the attendance sparse. I have rarely ever suffered so much in person as during the three hours I passed with those zealous brethren of Preamble U. D.; but when Mr. Lowenthal was introduced, and the ceremonies of his initiation begun, I at once forgot all the disagreeabilities of my position. There was that in his face which spoke the man of dignity, authority, and thoughtful decision. He seemed born to command, and I selected him at once as one who would, in due season, if Masonry met his rational favor, become a *Master in Israel*, and even sit upon the Grand Lodge dais, the governor of the entire Craft. His intelligent eyes spoke volumes. In the lengthy and elaborate lectures with which, according to my invariable occasion, I closed the subject, he followed me with a perfect understanding, and often seemed to anticipate my words, and mentally to enlarge upon my meaning. We parted, and I met him but once more, *when he lay in his coffin.*

His wife was not informed of the step he had taken until he became a Master Mason. The news was then broken to her, by my suggestion, in the following manner: A party of gentlemen and ladies met at her house, in which, as if by accident, every man was a Mason, and every lady a Mason's wife. After refreshments had been served, one of the gentlemen, a preacher venerable for age and piety, proposed to give them a little lecture on Masonry. This was readily responded to, and by none more greedily than Mrs. L., who had all the curiosity of her sex. The reverend brother opened with some happy remarks upon "the advantages of Freemasonry to its votaries," showing how it inclined men to be temperate, brave, prudent, and just, and inculcated the most moral and religious sentiments at every step. He then ingeniously, and without exciting suspicion as to his intentions, turned his subject so as to show that the female sex are, if possible, more practically interested in the Masonic institution than the male, and that ladies ought to be the warmest friends that Masonry possesses. This, you know, my Brethren, is not hard to do. Ladies are helpless, dependent, and needy, and require the strong arm, the wise counsel, and the business tact of men. He showed them that the worthy wives and daughters of Master Masons, traveling among strangers, had an acknowledged claim upon the sympathy, counsel, and pecuniary aid of every Master Mason with whom they came in contact, and related some most touching incidents in which their application, under such circumstances, had led to the happiest results.

The only difficulty in this case, the old man remarked, is the want of the means of making themselves known to the Fraternity. So many impostors of both sexes are afloat upon the great wave of modern travel, that the mere word of the strange lady, however honest she may appear to be, and however distressed, can not, with propriety, be taken. The lady needs some secret token, some sign or password, *something known only to herself and the Freemasons*, by which she may be easily and certainly recognized, and, when recognized, relieved. It was easy to see that the ladies present comprehended the difficulty, for they looked quite downcast, and none more so than Mrs. Lowenthal, that such great advantages as Masonry offered to the female sex should be forfeited for the want of those means of mutual recognition of which he had spoken.

But now a light came over their countenances, and sweet smiles wreathed their lips, as the reverend brother informed them that there *was* a method, practical, easy, general in its application, and to which every Mason's wife, widow, sister, and daughter is entitled, which, under any circumstances of distress, may be made available; that there was a degree entitled *The Eastern Star*, pure, graceful, and religious, which has its signs, passes, and means of recognition, which have been tried in a thousand instances, and proved to be exactly what a lady needs in the cases mentioned; and that if any of the ladies present were entitled to this beautiful and important instruction, he was ready and willing to impart it.

An inquiry was forthwith made, and the surprising truth came out that Mrs. Lowenthal was the only woman in the company whose husband was not a Mason! This was truly unfortunate. She evidently wanted the degree, and all present were disposed to gratify her. A private conversation with her husband was held, and a second with the old preacher, whereat she was heard to declare that "if he (her husband) actually wanted to join them (the Masons), she (Mrs. L.) would no longer object." It was, of course, an easy matter to grant her the privilege of receiving the degree with the rest, and when it was ended she was the loudest to aver that "it (the Eastern Star Degree) was, beyond all question, the prettiest thing that she had ever heard." There was no delay now in imparting the news to her that she was a Mason's wife, for her good man had been raised five months before, and, greatly to the joy and relief of all present, she declared her entire approbation of his course.

But I said I never saw Brother Lowenthal but once after his initiation, and then *he was in his coffin.* I received the intelligence of his death while lecturing at no great distance, and hastened to pay the last sad tribute. I arrived barely in time. I headed the mystic procession, journeying three times round his grave, leaving it on the right. I directed the public grand honors and it was like a beautiful piece of mechanism, the movements of that funeral group, as they joined me by three times three. I dropped the first handful of mold upon the lid that covered that noble face and shut in those intelligent eyes. I supported that now fainting widow to her coach, accompanied her to her dwelling, whispered the first words of sympathy and encouragement in her ear And afterward, as my mind recurred to the entire scene, painful yet hopeful and even triumphant, I noted down upon my solitary road these lines, commemorative of the fact that *I had seen him but twice:*

I saw him *first* one snowy winter night—
  But summer's fire glowed in his honest breast—
An humble seeker for Masonic light,
  A pilgrim yearning for Masonic rest:
From the bright Orient southward to the West,
  Darkly he journeyed, while our eyes inquired
If form, and heart, and garb. *fulfilled the test?*
  From the ordeal he came as one inspired.
  And glad among us stood, enlightened and inspired.

Once more I saw him—but his eyes were hid,
Hoodwinked by death; as with an iron hand
His limbs were fettered; 'neath the coffin-lid
The strong man lay extended, and his hand
Whose grip had thrilled me,—ah! how dead it spanned
His pulseless breast; yet round our Brother's head
Thrice we encircled but with grief unmanned;
And with respectful tenderness we spread
Upon his breast *green twigs*, fit presents for the dead.

For he had *journeyed further*, learned a lore
Profounder, drank in purer light than we—
And of desired treasure gathered more
Than dwells in all the mines of Masonry.
What unto us is veiled in mystery,
Was *real* to him, and by his Master's side,
"Knowing as he was known," *the dead was free!*
Therefore, we paid our homage to the dead,
And "we shall meet again our Brother dear," we said.

And we *shall* meet again; not as in quest
Of light Masonic, nor as in that time
When last I saw him pallid in his rest;
But in a lodge transcendently sublime!
Where death shall ring no funeral chime,
Nor weeping band compass round its dead,
But light and life inspire an endless hymn.
Ah! happy we, whose very graves do shed
Effulgent hope and joy as by their brinks we tread!

◆

Holy Fire.—When Nehemiah was appointed to the government of Judea, with full authority to build the walls of Jerusalem and to finish the Second Temple, he sent to search for the holy fire, which, before the captivity of Babylon, the priests had hidden in a dry and deep pit; not finding any fire there, but only thick and muddy water, he sprinkled this upon the altar, and presently the wood which had been so sprinkled took fire as soon as the sun began to shine, which miracle, coming to the knowledge of the king of Persia, he caused the place where the fire was hidden to be encompassed with walls, and granted great favors and privileges to the priests.—*Calmet.*

◆

He who indulges his sense in any excesses, renders himself obnoxious to his own reason; and to gratify the brute in him, displeases the man, and sets his two natures at variance.

The Koran.

The Koran may yet be used in Turkish Lodges in the place of the Scriptures which *we* revere. Let us then enquire somewhat of this remarkable book:

The first requisition of a Mason is belief in God;—the second is belief in a Revealed Word. Without the latter we could know nothing spiritually of the former, therefore without the latter there could be no Masonry. This logic is well admitted in all the lectures, ceremonies, etc., of the Masonic Rite. The *Open Scriptures* is the most pre-eminent object, as well in the symbology we practice, as in the future we display,—and without them neither would our signs have any significance, nor our engagements any binding force. This topic, then, will naturally form the basis of an Article, relative to *The Koran.*

We commence with the quotation, to show that the Mahommedans, professing faith in the Divine origin of *our* Bible, might readily consent to use it in their masonic labors:—"God sent down the Law and the Gospel a direction unto men: and also the distinction between good and evil." To show that in this quotation Mahomet referred to the Canon usually acknowledged by Jews and Christians to be *God's Word*, we offer this:—"Do you believe in part of the Book of the Law and reject other parts thereof? Whoso among you doth this, shall have no other reward than shame in this life, and on the day of resurrection shall be sent to a most grievous punishment"—which was in allusion to a charge he frequently makes against the Jews of having corrupted the Text of the Pentateuch, especially wherein it prophesied of his (Mahomet's) coming. Having established the identity between the Bible pronounced by Mahomet *sent down of God*, and that recognized by all Christian Masons, as Divine, we proceed to show how correctly, upon the whole, he has quoted the latter in making up his own book. He says: "We delivered the Book of the Law unto Moses, and gave evident miracles to Jesus the Son of Mary, and strengthened him with the Holy Spirit. The Scriptures descend upon the heart by the permission of God, confirming that which was before revealed, a direction and good tidings to the faithful. Oh, God, punish us not if we forget or act sinfully. Oh, Lord, *lay not* on us a burden like that which thou hast laid on those who have been before us; neither make us, oh, Lord, to bear what we have not strength to bear, but be favorable unto us and spare us, and be merciful unto us. Paradise is prepared for the godly, who give alms in prosperity and adversity, who bridle their anger, and forgive men. They who have committed a crime or dealt unjustly with their own souls, who shall remember God and ask pardon for their sins, and persevere not in what they have done, their reward shall be pardon from the Lord." It would be difficult to find an uninspired writer catching the spirit of revelation better than this Arabian has done.

Of the masonic duty of faith in the Holy Scriptures as a guide of faith and practice, we see him urgent: "Whosoever believeth not the Scriptures shall perish. They who conceal any part of the Scriptures, God shall not speak to them on the day of resurrection, and they shall suffer a grievous punishment."

The Scriptural doctrine of a future state of rewards and punishments is everywhere taught in the Koran: "Whosoever doeth maliciously and wickedly, God will cast him to be broiled in hell-fire," is startling enough for the [illegible] believer in eternal punishment. "Their couch shall be in hell, and over them shall be coverings of fire;—they shall be companions of hell-fire;—they shall taste the punishment for that which they have gained. On a certain day God will call all men to judgement with their respective leaders; whoever hath been blind in this life shall also be blind in the next; the righteous shall be rewarded with the highest appointments in Paradise, because they have persevered with constancy and they shall meet therein with greeting and salutation; they shall remain in the same forever; it shall be an excellent abode and a delightful station. Those who shall believe, and shall work righteousness, God will *surely* introduce into Paradise among the upright."

Injunctions to believe and obey the Scriptures abound every where in the Koran. For instance: "If they who have received the Scriptures believe and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure; and if they observe the Law and the Gospel, and the other Scriptures which have been sent down unto them from their Lord, they shall surely eat of good things both from above them and from under their feet. O ye who have received the Scriptures, ye are not grounded on anything until ye observe the Law and the Gospel and that which hath been sent down unto you from your Lord."

But of all the matters of masonic interest in this parallelism between the Koran and the Bible, perhaps none is so striking as the introduction into the former, though often in a distorted state, of the historical facts and narratives that make up so large a portion of the latter. Nearly every incident is transferred with more or less accuracy, and those of chief importance are repeated several times. Concerning Adam, for instance, we have many facts, some, it must be confessed, fanciful enough, yet the most agreeable to the Bible. They relate to his creation, his being worshipped by the angels, his grievous fall, his penitence with prayer, his meeting with Eve, retirement with her, their stature, etc., etc. Concerning Abraham, the Koran is even more diffuse. We have the facts of his idolatrous youth, his conversion, his destruction of the idols of his father's family, his preaching to the people, disputation with Nimrod, escape from destruction, prayer for his father, plea to God for evidence of the resurrection, sacrifice ; entertainment of the angels, God's promise of Isaac, he is called the friend of God, is fed with a miracle, his offering up of Isaac, etc. The Old Testament relations concerning Moses, Aaron, Mount Ararat, the Deluge, Pharoah, the tower of Babel, Balaam, the Queen of Sheba, Solomon, Jacob and several of his sons, Cain and Abel, Joshua, Caleb, the Golden Calf, David and Goliath, Elijah, Elisha, Enoch, Ezekiel, Ezra, the Angel Gabriel, Jonah, Ishmael, Lot, Nimrod, Sennacherib, etc., etc., are detailed with minuteness, of which we give various specimens from Mahomet's traditions of Solomon: "Solomon was David's heir, and he said, O man, we have been taught the speech of birds and have had all things bestowed on us, this is manifest excellence;" and of Moses, "Now Pharaoh lifted himself up in the land of Egypt: and he caused his subjects to be divided into parties; he weakened one party of them by slaying their male children and preserving their females alive; for he was an oppressor. And God was minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs of the wealth of Pharaoh and his people, and to establish a place for them in the earth; and to show Pharaoh and Haman and their forces, that destruction of their kingdom and nation by them which they sought to avoid. And God directed the mother of Moses by revelation, saying: "Give him suck; and, if thou fearest for him, cast him into the river, and fear not, neither be afflicted; for we will restore him unto thee, and appoint him one of our apostles. And when she had put the child in the ark," etc., etc. See Chap. XXVIII, for a minute history of these transactions.

With like minuteness, but much less accuracy, the birth, life and death of Christ are given. It was not the policy of Mahomet to ascribe too much honor to Jesus, though he always alludes to him in respectful terms. Thus his miracles are declared to be done not by his own power, and he is expressly declared not to be God or the equal of God, but an Apostle only, and that he will descend on earth before the resurrection, and destroy Anti-Christ.

The Errors of the Last Generation.

Freemasonry gains nothing by concealing the truth; our fathers, previous to 1826, had committed one serious error which brought its own penalty after it: *they threw open the portals of the lodge too widely.* The loaded camel passes not the needle's eye. When then? why either the loaded camel should be turned away from the gate, which may God grant! or *the larger gate*, a passway for the caravan be thrown open, which may God avert! By some infatuation, the temple-builders, prior to 1826, had broken down the barriers of ages, opened *the larger gate* and admitted the multitude. Our fathers opened *the greater portals* as well as the *needle's eye*, and lo! the results will never be forgotten by those conversant with the history of that day. The evils remain in too many a lodge, the city gates *remain open* and the loaded camel continues to enter. In such places Masonry fails to fulfill its mission as an exclusive, eclectic circle, surrounded by defensive armor; it becomes rather a moral hospital, into which men come expecting to be healed. It needs, oh! how it needs the Divine Visitor, with scourge of small cords, to enter the lodge as He once entered it, to cast out them that sell and buy therein, to overthrow the tables of the money-changers, and to remove all who make "the Father's House" a place of merchandise!

They who, by negligence and ignorance, sowed the wind, in the days of which we are writing, reaped the whirlwind. At the period mentioned, there began to be exhibited before the eye of the observer, a phenomenon, as difficult of satisfactory explanation with the lights then possessed, as the phenomena of the great pestilence which followed it, six years later. It has been well styled, *The Antimasonic Warfare*, and secondly, *The Sweep of Political Antimasonry.* That reckless politicians should grasp with avidity anything that promises them aggrandizement, is not the matter of surprise; it is that a large portion, or even a respectable portion of the community should have sustained them in efforts of whose success could be achieved only for the ruin of the best Institution in the land—this it is which forms the standing wonder in American history.

GUIDE TO THE ORDER OF HIGH PRIESTS,

EMBRACING FULL MONITORIAL INSTRUCTIONS,

Together with the

Installation of Officers of Grand and Subordinate Chapters, the Consecration and Dedication of Chapters, etc., etc, and Constitutional Regulations for the Government of Grand Councils of High Priests. Compiled and arranged by WILLIAM HACKER, M. E, President of the Grand Council of High Priests of the State of Indiana, and ROB MORRIS, LL.D.

CHAPTER FOURTH.

CEREMONIES AND CHARGES UPON CONSTITUTING AND DEDICATING A ROYAL ARCH CHAPTER.*

I. The Grand officers will meet at a convenient place, and open.

II. The subordinate Chapter will meet in the outer courts of their hall, and form an avenue for the reception of the Grand officers.

III. When formed, they will dispatch a committee to the place where the Grand officers are assembled, to inform the Grand Marshal that the chapter is prepared to receive them; the Grand Marshal will announce the same to the Grand officers, and introduce the Committee.

IV. The Grand officers will move in procession, conducted by the Committee, to the hall of the Chapter.

When the Grand High Priest enters, the Grand Chapter will give *the Grand Honors.*

V. When the Grand officers have passed through the avenue they countermarch in the rear of the left-hand line and face to the left. In the meantime the Chapter will form rank entire and face to the front. The officers of the Chapter then file off and form a front rank, two paces in advance of their members.

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* This Chapter is copied literally from Webb's *Monitor.*

VI. The Grand Secretary will then call over the names of the officers elect; and the Grand High Priest will ask whether they accept their respective offices. If they answer in the affirmative, he then asks the members whether they remain satisfied with their choice. If they answer in the affirmative, he directs their officers to approach the sacred volume, and become qualified for installation, according to ancient usage and custom.

VII. The Grand Marshal will then form the whole in procession, and they will march through the *veils* into the inner apartment, where they will surround the altar, which is previously furnished and prepared in *ample form* for the occasion.

VIII. All present will then kneel, and the following prayer will be recited:

PRAYER.

"Almighty and Supreme High Priest of heaven and earth! Who is there in heaven but thee, and who upon earth can stand in competition with thee? Thy OMNISCIENT mind brings all things in review, past, present and to come: thine OMNIPOTENT arm directs the movement of the vast creation; thine OMNIPRESENT eye pervades the secret recesses of every heart; thy boundless *beneficence* supplies us with every comfort and enjoyment; and thine unspeakable *perfections* and *glory* surpass the understandings of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established in thine honor: let its officers be endowed with wisdom to discern, and fidelity to pursue, its truest interests; let its members be ever mindful of the duty they owe to their GOD; the obedience they owe to their superiors; the love they owe to their equals, and the good will they owe to all mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to GOD by their beneficence to man. Glory be to GOD on high."

Response—"Amen. So mote it be."

All the Companions except the High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

IX. The whole then repair to their appropriate stations.

X. An Anthem or Ode is to be performed.

XI. An Oration or Address is to be delivered.

XII. An Ode or piece of Music.

XIII. The Deputy Grand High Priest then rises and informs the Grand High Priest, that "a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which, having obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

XIV. The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand officers; after which, the Grand High Priest directs the Grand Secretary to read the warrant.

XV. The Grand High Priest then rises and says: "By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain; conforming, in all your doings, to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your fathers be with you, guide and direct you in all your doings."

XVI. The Public Grand Honors will then be given by the officers and members of the new Chapter, while passing in review in front of the Grand officers.

XVII. The furniture, clothing, jewels, implements, utensils, etc., belonging to the Chapter (having been previously placed in the center, in front of the Grand officers, covered,) are now uncovered, and the new Chapter is dedicated in due and ancient form, as is well described in the Most Excellent Master's Degree.

INSTALLATION.

XVIII. The Deputy Grand High Priest will then present the

the first officer of the new Chapter to the Grand High Priest, saying,

"Most Excellent Grand High Priest:—I present you my worthy Companion............., nominated in the warrant, to be installed High Priest of this new Chapter. I find him to be skillful in the royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity."

The Grand High Priest then addresses him as follows:

"Most Excellent Companion:—I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this new Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall, therefore, only observe, that by a frequent recurrence to the Constitution, and General regulations, and constant practive of the several sublime lectures and charges, you will be best able to fulfill them; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer:

"1. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions, who have attained this sublime degree?

"2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

"3. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

"4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

"5. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand officers?

"6. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions?

"7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

"8. That you will not admit any visitor into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed?

"9. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution, and the general regulations of the Grand Chapter?

"10. That you pay due respect and obedience to the instructions of the General and State Grand officers, particularly relating to the several lectures and charges, and will resign the Chair to them, severally, when they may visit your Chapter?

"11. That you will support and observe the General Grand Royal Arch Constitution, and the general regulations of the Grand Royal Arch Chapter, under whose authority you act?

"Do you submit to all these things, and do you promise to observe and practice them faithfully?"

These questions being answered in the affirmative, the Companions all kneel, and the Grand Chaplain repeats the following or some other suitable prayer:

"Most Holy and glorious LORD GOD, the Great High Priest of heaven and earth! we approach thee with reverence, and implore thy blessings on the Companions appointed to preside over this new assembly, and now prostrate before thee; fill his heart with fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O LORD, and bless the work of his hands. Accept us, in mercy; hear thou from heaven, thy dwelling-place, and forgive our transgressions. Glory be to God the Father: as it was in the beginning," etc.

Response.—"So mote it be."

XIX. The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, etc.; after which he will address him as follows:

"COMPANION:—In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, upon this occasion, to point out some of the particulars appertaining to your office, duty and dignity.

"All legally constituted bodies of Royal Arch Masons are called Chapters: as regular bodies of Masons of all other degrees are called Lodges. Every Chapter ought to assemble for work at least once in every three months, and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, Three Masters of the Veils, Secretary, Treasurer, and as many members as may be found convenient for working to advantage. The officers of the Chapter officiate in the Lodges holden for conferring the preparatory degrees according to rank, as follows:

The High Priest as Master.
The King as Senior Warden.
The Scribe as Junior Warden.
The Captain of the Host as Marshal, or Master of Ceremonies.
The Principal Sojourner as Senior Deacon.
The Royal Arch Captain as Junior Deacon.
The Master of the First Veil as Junior Overseer.
The Master of the Third Veil as Senior Overseer.
The Master of the Third Veil as Master Overseer.
The Secretary, Treasurer, and Tyler as officers of corresponding rank.

The High Priest of every Chapter has it in special charge to see that the By-Laws of his Chapter, as well as the Grand Royal Arch Constitution and the Regulations of the Grand Chapter, are well observed; that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions; that true and accurate records of all the proceedings of the Chapter are kept by the Secretary; that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter; that the regular returns be made annually to the Grand Chapter; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure upon any emergency or occurrence which, in his judgment, may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that his duty should on no occasion be omitted."

"The office of High Priest is a station highly honorable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the Constitution and general regulations, and a constant practice of the several sublime lectures and charges, you will be best enabled to fulfill those duties; and I am confident that the Companions, who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

"Let the *mitre*, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; that perfection is not given unto man upon earth, and that *perfect holiness belongeth alone unto the Lord.*

"The *breast-plate* with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members, should always be *near your heart.*

"The *various colors* of the *Robes* you wear, are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

"You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation."

XX. The High Priest of the Chapter will then present his second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest, in the words of the Constitution. The Grand High Priest will ask him whether he has attended to

the ancient charges and regulations before recited to his superior officer; if he answers in the affirmative, he is asked whether he fully and freely assents to the same; if he answers in the affirmative, the Grand High Priest directs his Deputy to invest him with his clothing, etc., and then addresses him as follows, viz.:

CHARGE TO THE SECOND OFFICER, OR KING.

"COMPANION:—The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties. Your badge (the *Level, surmounted by a Crown*) should remind you, that although you are the representative of a king, and exalted by office above your companions, yet that you remain upon a level with them, as respects your duty to GOD, to your neighbor, and to yourself; that you are equally bound with them to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

"Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey *his* mandates; but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teach us that our duty to GOD is paramount to all other duties, and should ever claim the priority of our obedience to man; and that, however strongly we may be bound to obey the laws of civil society, yet that these laws, to be just, should never intermeddle with matters of conscience, nor dictate article of faith.

"The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *ardent zeal* with which you should endeavor to promote its prosperity.

"In presenting to you the *Crown*, which is an emblem of royalty, I would remind you that, to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes;

and that to enable you to enjoy this pre-eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

"You are entitled to the second seat in the council of your companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of Kings shall summon you into His immediate presence, from His hand may you receive a *crown of glory*, which shall never fade away."

XXI. The King will then retire to the line of officers, and the Scribe will be presented in the manner before mentioned. After his investiture, the Grand High Priest will address him as follows, viz.:

CHARGE TO THE THIRD OFFICER, OR SCRIBE.

"COMPANION:—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them and perform their duties. The purposes of the institution ought never to suffer for want of intelligence in the proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you by the absence of your superiors.

"The *Purple Robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offense or countenancing any thing that may create divisions or dissensions. You are, by all the means in your power, to endeavor to establish a permanent union and good understanding among all orders and degrees of Masonry; and, as the glorious sun, at its meridian hight, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord whenever they may appear.

"Your badge (*a Plumb-rule, surmounted by the Turban*) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may He permit you, in heaven, to participate in that food and refreshment which is

'Such as the saints in glory love,
And such as angels eat.'"

XXII. The Scribe will then retire to the line of officers, and the next officer be presented as before.

CHARGE TO THE FOURTH OFFICER, OR CAPTAIN OF THE HOST.

"Companion:—The office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages and landmarks, are within your province; and it is indispensably necessary that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood and correctly administered. He that brings the blind by a way they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them and crooked things straight.

"Your office corresponds with that of *Marshal*, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions."

XXIII. He will then retire to the line of officers, and the next officer will be presented.

CHARGE TO THE FIFTH OFFICER, OR PRINCIPAL SOJOURNER.

"Companion:—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon* in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate; so it is of great importance, in all cases, that those impressions should be correct and just; hence it is essential that the officer, who sustains the station assigned to you, should possess a thorough knowledge of his various duties; and that he should execute them with a promptitude and propriety of deportment that shall give them their proper effect.

"Your *robe of office* is an emblem of humility; and teaches that, in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

"The *rose-colored tesselated border*, adorning the robe, is an emblem of ardor and perseverance, and signifies, that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward. The *White Banner* entrusted to your care is emblematical of that purity of life and rectitude of conduct which should distinguish every one that passes the white veil of the sanctuary. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties."

XXIV. He will then retire to the line of officers, and the next officer is presented.

CHARGE TO THE SIXTH OFFICER, OR ROYAL ARCH CAPTAIN.

"COMPANION:—The well-known duties of your station require but little elucidation. Your office in the preparatory degree corresponds with that of *Junior Deacon*. It is your particular province, conjointly with the Captain of the Host, to attend to the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have *traveled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of your chief and always near at hand to execute them.

"I give it to you strongly in charge, never to suffer any one to

pass your post without the *Signet of Truth.* I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity and propriety."

XXV. He then retires, and the three Grand Masters of the Veils are presented together.

CHARGE TO THE MASTER OF THE THIRD VEIL.

"Companion:—I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of *fervency* and *fidelity;* it is the appropriate color of the Royal Arch degree. It admonishes us that we should be fervent in the exercise of our devotions to God, and faithful in our endeavors to promote the happiness of man."

CHARGE TO THE MASTER OF THE SECOND VEIL.

"Companion:—I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword, to enable you to maintain its honor. The color of your banner is produced by a combination of two distinct colors, namely, *blue* and *scarlet;* the former of which is the characteristic color of the *symbolic* or *first three degrees of Masonry*, and the latter, that of the *Royal Arch degree.* It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy."

CHARGE TO THE MASTER OF THE FIRST VEIL.

"Companion:—I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defense and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the *peculiar characteristic* of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure.

It is an emblem of universal benevolence; and instructs us that in the mind of a Mason this virtue should be as expansive as the blue arch of heaven itself."

CHARGE TO THE THREE MASTERS OF THE VEILS, AS OVERSEERS.

"COMPANIONS:—Those who are placed as overseers of any work should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors to acquire those in which you may be in any wise deficient. Let the various *colors* of the *banners* committed to your charge, admonish you to the exercise of the several virtues of which they are emblematic; and you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands *for your inspection.* Let no work receive your approbation but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practicing and disseminating a knowledge of the *true and perfect work,* which alone can stand the test of the *Grand Overseer's square,* in the great day of trial and retribution. Then, although every *rod* should become a *serpent,* and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand,* or as *water spilled upon the ground,* which can not be gathered up again.

XXVI. They then retire, and the Secretary is presented.

CHARGE TO THE SECRETARY.

"COMPANION:—I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary are, *promptitude* in issuing notifications and orders of his superior officers; *punctuality* in attending the meetings of the Chapter; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *regularity* in making his annual returns to the Grand Chapter; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I can not entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name *recorded* in the *book of life eternal.*"

XXVII. He then retires, and the Treasurer is presented.

CHARGE TO THE TREASURER.

"COMPANION:—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer, are *accuracy* and *fidelity;* accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity in carefully preserving all the property and funds of the Chapter, that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office."

XXVIII. He then retires, and the Stewards are presented.

CHARGE TO THE STEWARDS.

"COMPANIONS:—You being elected Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements and furniture of each degree, respectively, are properly disposed and in suitable array for use, whenever they may be required, and that they are secured, and proper care taken of them, when the business of the Chapter is over. You are to see that necessary refreshments are provided, and that all your companions, and particularly visitors, are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from heaven the happy greeting of 'Well done, good and faithful servants.'"

XXIX. They then retire, and the Tyler is presented.

CHARGE TO THE TYLER.

"COMPANION:—Your are appointed Tyler of this Chapter, and I invest you with this implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of *cowans and eavesdroppers*, and suffer none to pass or re-pass but such as are duly qualified; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips; to post a sentinel at the avenue of our action; thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offence toward GOD and toward man.

As the first application from visitors for admission into the Chapter is generally made to the Tyler at the door, your station will often present you to the observation of strangers; it is, therefore, essentially necessary that he who sustains the office with which you are intrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a just regard for the honor and reputation of the institution will ever induce you to perform, with fidelity, the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our GOD.

XXX. He will then retire, and then follows an

ADDRESS TO THE HIGH PRIEST.

"M. E. COMPANION:—Having been honored with the free suffrages of the members of this Chapter, your are elected to the most important office which is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of the duties of your office.

"The station you are called to fill is important, not only as it represents the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside; but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity, and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

"You have accepted a trust, to which is attached a weight of responsibility that will require all your efforts to discharge, honorably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercises of their offices. Should they lack ability you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long-established customs of the institution suffer no derangement in their hands.

"You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen.* In fine, you are to be an example to your officers and members which they need not hesitate to follow; thus securing to yourself the favor of heaven and the applause of your brethren and companions."

ADDRESS TO THE OFFICERS GENERALLY.

"COMPANIONS IN OFFICE:—Precept and example should ever advance with an equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practice yourselves.

"Do you desire that the demeanor of your equals and inferiors toward you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct toward your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering, that he who *faithfully performs his duty*, ever in a subordinate, or private station, is as justly entitled to esteem and respect, as he who is invested with supreme authority."

ADDRESS TO THE CHAPTER AT LARGE.

"COMPANIONS:—The exercise and management of the sublime degrees of Masonry in your Chapter hitherto, are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considérations alone, were there no others of greater magnitude, weuld be sufficient to induce you to preserve and perpetuate this valuable and honorable character. But when to this is added the pleasure which every philanthrophic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic and Christian charity, which are the great objects of this sublime institution, I can not doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

"May your *Chapter* become *beautiful* as the TEMPLE, *peaceful* as the ARK, and *sacred* as its *most holy place.* May your oblations of *piety* and *praise* be *grateful* as the INCENSE; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your heart be *pure* as the ALTAR, and your conduct *acceptable* as the OFFERING.

"May the exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and the helpless *orphan.* May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support; may you be endowed with every good and perfect gift, while *traveling the thorny path of life*, and finally *admitted within the veil* of heaven, to the full enjoyment of life eternal." **Amen. So mote it be.**

XXXI. The officers and members of the Chapter will then pass in review in front of the Grand officers, and pay them the customary salutation as they pass.

XXXII. The Grand Marshal will then make proclamation as follows, viz.: "In the name of the M. E. Grand High Priest, I do proclaim this Chapter, by the name of ———, to be regularly constituted, and its officers duly installed."

XXXIII. The officers of the Chapter will then take their stations upon the left of the Grand officers respectively, and the members will be seated until the Grand officers retire.

XXXIV. The ceremonies conclude with an Ode, or appropriate piece of music.

XXXV. When the Grand officers retire, the Chapter will form an avenue for them to pass through, and salute them with the Grand honors. They will be attended as far as the door of their apartment, by the committee who introduced them.

XXXVI. The two bodies then separately close their respective Chapters.

CHAPTER FIFTH.

MISCELLANEOUS.

The following Scriptural passages, with very many others that might be quoted, reflect light upon the purposes and practical effect of this Grade:

1. The secret of the Lord is with them that fear Him, and He will show them his covenant.....His secret is with the righteous. .....Discover not a secret to another.....A prudent man concealeth knowledge, but the heart of fools proclaimeth foolishness.
2. In the mouth of two or three witnesses every word may be established.....Ye are witnesses, and God also.....A good profession before witnesses.....The things heard among witnesses commit to faithful men who shall be able to teach others also.
3. Give not that which is holy unto dogs.....For without are dogs.....Wisdom resteth in the heart of him that hath understanding.....Wherefore is there a price in the hand of a fool to get wisdom, seeing that he hath no heart to it!

4. Ye shall not steal.....Thou shalt not defraud thy neighbor, neither rob him.....Thou shalt not avenge, nor bear any grudge against the children of thy people.

5. Thou shalt not take the name of the Lord thy God in vain. ....Swear not at all.....Thou shalt not profane the name of thy God.....Because of swearing the land mourneth.

6. Take the oversight of the flock of God, not as being lords over God's heritage, but being examples to the flock.....Let your moderation be known of all men.....Before honor is humility.....To have respect to persons is not good.

7. If thy brother be waxen poor and fallen into decay with thee; then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee.....Be kindly affectioned one to another with brotherly love.....If thine enemy be hungry give him bread to eat: if he be thirsty give him water to drink.....Use hospitality one to another.

8. Ye shall keep all my statutes and all my judgments to do them.....Submit yourselves to every ordinance and unto governors.....Remove not the ancient landmarks which thy fathers have set.....Whoso keepeth the laws is a wise man.....The wise in heart receiveth commandments.

FINIS.

To the Temple.

To an object whose *shadow* filled the earth, whose *purpose* was no less than that of fixing Jehovah, the light and life of heaven, in a tenement of earth; whose *site* so wisely chosen, refreshes our memory with the faith of a Patriarch, the repentance of a King, the sacrifice of a Redeemer; whose *preparation* exhausted the treasures of the wealthiest and the zeal of the mightiest; whose *pattern*, conceived in the Divine mind, was traced by the finger and communicated in writing by the Spirit of God, that Spirit which can not err; whose *builders*, divinely selected, divinely inspired, were divinely strengthened and sustained; whose *completion* left nothing wanting, introduced nothing superfluous; whose *dedication* called down from heaven the fire of approval and the cloud of acceptance; whose *memory* is both the pride and sting of the Hebrew as he walks his homeless, aimless way upon the earth.

Laying the Corner-Stone of the Chamber of Commerce at Chicago, Illinois.

—The corner-stone of the Chamber of Commerce Building, at Chicago, Illinois, was laid as all solid and durable corner-stones should be, with *Masonic Honors*, September 11th, 1864. The Grand Master, Thos. J. Turner, presided in person, assisted by H. C. Ranney as Marshal, R. W. Dunham, as D. G. M., and a well-selected corps of subordinate officers. Rev. O. H. Tiffany, D. D., acted as Chaplain; his opening, published in the daily press, was uncommonly impressive and appropriate. The Masonic ceremonies were adopted from Preston's Illustrations, the best in use. One incident relative to the wheat which was used, as an element of consecration, is worthy of notice. It was the produce of *seven* foreign nations in Europe, Asia, Africa, and from *eleven* States, North and South, of the Union. This is the only instance (says the *Tribune's* reporter) in which such a feature has occurred, and is a practical demonstration of the universality of the Order. It is not amiss in this connection to say that in the Masonic portion of the procession were representatives from *seven* foreign nations, and it is extremely probable that every State in the Union was represented.

The Grand Master's Address deals mainly with the analogy between the physical structure there begun and the structure of society in general, especially that of the great and thriving city of Chicago. He said, "We have, as Masons, laid this stone in due and proper form. As citizens of Chicago you have been laying corner-stones that are to last long after the building shall have moldered into dust. It was necessary, in order that this stone should be properly laid, that excavations should be made, the rubbish removed and the groundwork prepared to receive the stone. So in the history of Chicago, and in the history of these bodies that are now building this public edifice; everything will depend upon the *corner-stone* which the people have laid, morally, socially, religiously, and commercially. If you do your work well then this building and that which is to inhabit it, will be a success. If you have not laid your corner-stones upon the line and eternal foundations of the Christian religion, this building and all other buildings in the city must come to naught."

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—We fully agree with Bro. Schanberg in his views concerning atheism. His conviction is that without a belief in God, immortality and a reward hereafter, *morality* cannot be imagined.

—A lodge at Murnberg, Germany, in a late circular, thus speaks in praise of Masonic literature: The great increase in Masonic literature, it says, we may consider as a great progress in the Order. The daily press, a child of the times, has, in its present shape, contributed its part to this increase, and deserves acknowledgment for its labors in the cause of the Order. It promotes, with a facility never before known, an exchange of ideas, and frequently is the cause of instruction and encouragement, and offers opportunities to acquire a knowledge of the spirit and interior of the various Lodges.

The design of the Masonic Order is to foster and promote the moral improvement, cultivation, and esteem of all, individually as far as it does not contradict what is purely human. This purpose is to be attained by spiritualizing the symbols of the belief in God, of the moral law, of justice, and truth. The mode and manner, the symbols and their explanation, by which this object is to be attained, is the secret of the Fraternity. In no other respect does she claim the name of a secret union, and ranks entirely with other closed Societies, whose design, place of meeting, and day of assembly and officers are known to the public.

Freemasonry is a union of virtuous, true, and honorable men of all stations, religious and political opinions and nationalities, and conciliates true friendship among those who otherwise might have remained at a perpetual distance. They aim to form true friendship by joint efforts to cultivate their intellectual faculties, and enoble their minds, so as to effect by united brotherly endeavors—setting aside all that may separate man from man in life—their own improvement, and thereby contribute to disseminate the benefits of human culture.

—At a German Convention held last year the following form of covenant was proposed to be adopted; the proposition, however was not accepted:

"Do you solemnly and sacredly, in the spirit of the ancient obligation, promise, in the presence of the Great Architect of the Universe and this worshipful assembly of Freemasons, to be true to God and faithful to the State in which you live, never to abuse the confidence of your brethren, and to retain inviolably all that is kept secret among us for good reasons, according to ancient custom, so that nothing may be revealed through you, but that every thing may be contributed to the advancement of true Masonry, virtue, and truth? Do you further promise, as far as lies in your power, to become an active co-operator in the erection of human perfections; to practice strict morality; to be temperate and considerate in your enjoyments; to be just, impartial, humane, modest, noble, and charitable in your demeanor; particularly to cherish virtue in your heart, always consider the general welfare and with all power to cultivate your soul for a higher destiny—do you promise and engage to do all this?

"*The Answer*:—I do promise and solemnly pledge myself conscientiously and on my honor, so help me God."

Another suggestion was made as follows:

"1. *The promise to be made.*

"In all systems this turns at the time of reception upon matters which are partly self evident, and partly have reference to external and unessential things, and which could be promised and subscribed to just as well, or rather better, at any other time than at the solemn moment of initiation. The things which are now promised leave the essentials of Freemasonry untouched. The initiate, in my opinion, should promise to devote himself to the purposes of Freemasonry. It may be the following form:

"'I promise in this solemn place, in the presence of the G. A. of the U., to devote myself to the purposes of Freemasonry, that is, to moral perfection; to consecrate myself entirely to the fundamental principles of the Fraternity, which is Truth; to study brotherly love, and verify it by thoughts and action, and to conduct myself as becomes a true Freemason.'"

—The extract following is truly worthy of a place in our Chit-Chat:

It's the duty of the Masons to see that the number of good and true craftsmen should increase. But how shall we effect that increase? Through one medium above all others: through *our own example!* My brother, of the new chain, a beautiful, a great, problem is placed in your hands, and you are responsible to the brotherhood and its future for the solution! See that nothing but Master's work emanates from this Lodge; see that it shall be considered an honor among our citizens to *be a Freemason* and a *member of this Lodge!*

—Grand Masters' Addresses often contain rare gems. Witness the following:

Walk circumspectly in the present evil time, ever mindful of the solemn undertakings on your part, in the presence of Almighty God; be faithful in observance thereof, toward all and singular the brethren, whether these be met in Lodges dedicate, or only known to you by divers means; in darkness or light; in health or sickness; in wealth or want; in peril or safety; in prison, escape, or freedom; in charity or evil-mindedness; armed or unarmed; friend or seeming foe; and as to these, most certainly, as toward brethren, when Masonically met, on, by, or with all due and regular intercommunication and intelligence. You have registered words which can not be unspoken or recalled, antedating, as they will survive, all disturbance among men and turmoils in State; words which, in fullest force and meaning, should ever be present to you in thought, utterance, and deed.

—In a plan of an Italian Grand Lodge the following propositions appear:

Recognition of the fact, that Freemasonry is founded upon the principle of freedom of conscience and religious belief.

The assurance that Italian Masonry will exclude all religious questions and their discussions, as required by the traditions of the Grand Orient.

The certainty that this authority renounces the right to constitute and affiliate with itself Lodges in foreign countries, particularly on Swiss territory and any where else, where there exists a Masonic authority in a country.

—Some ardent genius has proposed a Masonic Flag, of which the following is a description:

"1. To adopt a Masonic flag for the peculiar use of seafaring brethren. It is to consist of a blue flag, with a three-pointed white star. A particular place at the mast-head is to be assigned to it, and, as soon as hoisted, it is to signify that there is a brother on board.

"2. Further signalizing and conversation can be carried on through Marryat's system. For this purpose, a book of questions and answers is to be prepared for the particular use of brother Masons, which is to be communicated to seafaring brethren at the time of their initiation."

—The following is an extract from one of our "Tracts on Life Insurance addressed to Freemasons:"

The person into whose hands this tract is placed is a FREEMASON; prepared, obligated and instructed as such in that peculiarly benevolent system, which has survived the ravages of three thousand years. To him, therefore, in the spirit of brotherly truth and frankness, the author addresses these important truths.

You are well acquainted, my brother, with the grand objects of Freemasonry; you are aware that it is our greatest and noblest aim, as Masons, TO LESSEN THE AMOUNT OF HUMAN MISERY THAT IS IN THE WORLD. To relieve the widows and orphans of our departed brethren is our daily care, and a large amount of the funds of our Lodges are applied to that sacred charge. This has been our work in all ages, so that the best definition of a Freemason and his duty is the Scriptural one: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Our orphans smile in many a home,
Our widows' hearts are glad,
And Masons' light dispels the gloom,
And comfort finds the sad.

It is known to most of the Masonic Fraternity, that I have been engaged for many years in disseminating the theory and practice of Freemasonry by word and pen. It is a subject of inexpressible interest to me, nor shall I willingly cease to impart it while I live. The calamities of war have necessitated my removal to New York, where I have sought for some avocation congenial to my life-long studies and pursuits as a Masonic teacher. This I find in the system styled "Life Insurance." It so much resembles the benevolent operations of Masonry, that its originators seem to have borrowed the plan from our ancient order; otherwise it is hard to see whence the wisdom, prudence, foresight and sound business qualities, so conspicuous in it. After due trial and strict examination, I have satisfied myself to enter upon this as a vocation, and the object of this tract is to recommend the advantages of Life Insurance to you and to all Freemasons.

—We give you the best description of a Master at our command.

In all deeds of benevolence, in all interpositions of brotherly love, in counsel, in rebuke, in fraternal commendation, this Master shone pre-eminently conspicuous. He sought glory, he sought fame, but he sought it only for his lodge, even as our imperial Brother, the poor exile of Helena, had sought these things, in his days of fortune, for his beloved France. None could accuse him of indolence in the performance of any duty appertaining to his post. Under his guidance, his lodge became a perennial fountain of charity. Widows remembered it in their prayers, and dropped grateful tears when it was named; orphans revered it as a thing awfully mysterious and divinely good. Its gavels rang sweet music in the ears of indigent applicants; and well they might, for rarely was its senior warden's pillar elevated, and its Bible spread open, but various calls were made upon its charities—calls that were not often rejected. And in all these, the Master, whose purse was the first to open, whose donations were the nearest purpose desired, was *the Right Eye, the Right Hand.* The instruction communicated in his lodge, through an entire generation of members, bore the stamp of this intelligent and zealous man. Its grips were *his* grips; *his* rituals were its rituals, whereby we knew its lectures were the old lectures known by every one Mason of "auld lang syne" as "the lectures of Preston and Webb." His peculiar views of Masonic law, history and philosophy—you may know them by asking the veteran, Salem Town, who yet lives—were a law to his brethren at home and surrounding places, who desired not to know any other system but his. In his dark days of Morgan and Miller, the Craft had clustered around *him* as their central column, well-proportioned, well-planted, and whatever he counseled, had adopted without opposition, hesitation, or debate. As in those days of gloom, so now in the light and hopeful times that have followed, whatever he advised was adopted, without debate, opposition, or hesitation.

—In a late issue we gave one of our songs, (not Masonic), written to be set to music by that prince of composers, Brother Henry C. Tucker. Will our readers listen as kindly to another of the same class:

Vanished years, they come full laden
 Upon the chimes of Memory Bells,
Pictures of my parted Eden,
 A golden halo on them dwells:
Death has cast on no blight around them,
 Time has marked no furrows there;—
Ah, I find as once I found them,
 And oh, how calmly, sweetly fair!
  Chiming sweetly, cheerily,
 And the voice that in them dwells,
   While ringing,
 Drives all care and pain afar, love,—
  The tender voice of Memory Bells!

Chime the lays of Zion's glory,
 Ye bells, whose liquid notes prolong:
Tell a dying world the story
 Of fadeless light and endless song:
Future meetings, greetings, bringing
 Hope that on your music dwells:—
In my heart a chime is ringing,
 The chime, how sweet, of Memory Bells.
  Chiming sweetly, cheerily,
 And the voice that in them dwells,
   While ringing,
 Drives all care and pain afar, love—
  The tender voice of Memory Bells!

Dearest sing: 'tis thy enchanting
 That brings the parted loves to me:
Fondest sing: there is a haunting,
 A spirit, in thy melody;
Fairest sing: the birds and flowers
 Glittering speed upon thy strain:
Loveliest sing: and let the hours
 Be golden with our love again.
  Chiming sweetly, cheerily,
 And the voice that on them dwells,
   While ringing,
 Drives all care and pain afar, love,—
  The tender voice of Memory Bells!

Blow then winds discordant measures,
I live in dreams ye can not shake;
Snatch, oh fate, the passing pleasures,
The past has bliss ye can not take:
Sweetest sing: it is your singing
Glory of my spring that tells;
To this faithful bosom clinging,
Our souls shall blend with Memory Bells.
Chiming sweetly, cheerily,
And the voice that in them dwells,
While ringing,
Care and pain shall drive afar, love,—
Till death shall hush my Memory Bells!

—There are "fogies" in Masonry as in politics. There are men who raise a great outcry when we labor to excite a lodge to action. Men who talk of *innovations*, when, in fact, the worst innovation that Masonry has ever suffered, has been that very sloth and inefficiency to which it was reduced under their administration, so different from the original and fundamental idea of *labor, labor, labor.*

—The following apostrophe to a distinguished Brother was written in 1858:

Ah, thou faithful man! as thus I sit and write of thee, the broad waters of the Mississippi swelling around me, the rush of steam from the escape-pipes awakening the echoes of the hills; as thus I sit alone this midnight hour, in the cabin to which, for a week's journey, I am consigned, my fellow-passengers all retired to their slumbers, I hug to myself the pleasing recollection that thou and I are one in Masonry. Thou in the south-west, at the widow's cot, in the home of sickness, leading the orphan, strengthening the feeble; thou, in the field of life, fast-ripening for the harvest of the Lord, secure in the reception of the long-promised wages; I, in my long, weary, ah! weary journeyings, anticipating what may never be fulfilled, and hoping for what may never come to pass—thou and I, upon this great platform of Freemasonry, are one. One in purpose, one in labor, shall we not be one in the reward?

—It is clear to our mind, that in all Lodge trials the question should not be, "What has the party done or said?" so much as

"How far has the fraternal spirit of Masonry been violated?" There is every difference in the world between a judicial trial and one of this sort. Will not the Brethren look to it.

—That is a good quotation you send us: "The mind of man would be his *Compass;* his conduct would be *squared* by strict rectitude and justice toward his fellow creatures; his demeanor would be marked by the *level* of courtesy and kindness; while uprightness of heart and integrity of actions, symbolized by the *plumb*, would be his distinguishing characteristic; and thus guided by the *Movable Jewels* of Masonry, he might descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

—We have no better "authority" to give you for the American usage of prayer than this:

The Grand R. A. Chapter of New York was organized Feb. 7, 1805. In the Constitution then adopted, the following excellent sentiments appear: (Art. 9, Sec. 3,) "As the institution of Masonry acknowledges revealed religion and inculcates the devout worship of the Supreme High Priest, whose creatures we are and by whose bounty we exist, and on whose mercy we ought always to depend for present prosperity and future happiness; and being thus dependent it well becomes us to acknowledge our obligations for his beneficence, to confess our sins, to invoke his blessing and return our thanks with heart-felt gratitude, in humility, for favors received—therefore, after the opening of this Grand Chapter, and before any business shall be proceeded upon, a suitable address may be made to the Deity by the Grand Chaplain, if present." How appropriate to the business of every Masonic body to commence its labors with prayer.

—The silver from the Masonic jewels found in the ruins of the Winthrop House, Boston, after the fire, in April last, was sent to the United States Mint, and half-dollar pieces coined from it, which have been sold to the members of the different lodges, encampments, etc. These are the only fifty cent pieces coined this year.

—The Acacia of Freemasonry is the Acacia Vera Tournefort and the Minosa Nitotica of Linnæus, coincident with the mistletoe of the Druids, the myrtle of the Greeks, and the palm of the Egyptians. It grew in great abundance around Jerusalem. The Jewish law prohibited interment within the walls of the city. To pass over a grave was esteemed desecration, and hence it became necessary to mark the place of interment.

—We have been favored by our esteemed friend, Bro. John K. Hall, of Boston, Mass., with a copy of his new work, "Hall's Master Workman and Masonic Monitor, being a complete Guide to Masters of Lodges in the Lectures and Work of Freemasonry as generally approved and used throughout the United States." It is published, at $1 per copy, by A. Williams & Co., Boston, Mass., and well worth the money.

—We are again in receipt of new music from our friend, Horace Waters, of 481 Broadway, New York, viz., *They tell me I'll forget thee.* Song. *They are voices, spirit voices.* Song. *On to Richmond.* Galop The music of these three by Mrs. Parkhurst. *We'll all go home again.* Song; music by A. B. Whitlock; and three songs, very amusing, by James G. Clark, of a political cast. In ordering music, remember Waters.

—The block presented by the G. L. of Va. to the National Washington Monument is 6 by 3 feet in dimensions. It has the Holy Bible, Square and Compass in raised work in the centre of the stone, with this appropriate inscription—"Presented by the Grand Lodge of Ancient, Free and Accepted Masons of Virginia. Lo, she gave the chief corner-stone to the Republic!"

—We have from Bro. F. P. Wilmot, of Schleringersville, Wis., the following original lines:

DON'T FORGET THE EVERGREEN.

Bury me on the lone hill-side,
  Where setting sun does rest,
But don't forget the evergreen,
  Then I am blest.

Bury me near the cedar trees,
Where gentle winds go by,
But don't forget the evergreen,
When there I lie.

Bury me where the roses bloom,
In splendor and glory,
But don't forget the evergreen,
That's my glory.

Brethren, lay me where you think best,
That I may quiet rest,
But don't forget the evergreen,
Is my request.

—The following was written for and dedicated to Bro. John W. Simons, of New York, who, like ourseves, loved and revered the lamented subject of the Ode. The air is the one commonly called "Drink to me only."

DIRGE OF SALEM TOWN.

[Those who were favored with intimate relations with this venerable "Master in Israel," were struck with the refined and spiritual air which his countenance ever wore. In the sentiment of the following lines, "his face was set as though he would go to Jerusalem"—as though his heart and affections were in the Spiritual Temple above, of which the earthly temple, Freemasonry, that formed so much a subject of his reflections, was the type.]

Mournfully lay the dead one here,
And silently gather nigh;
Lovingly yield your tribute tear—
His dirge a tender sigh.
Our chain is broke, and life can ne'er
This fondest link supply;
Mournfully lay the dead one here,
And silently gather nigh.

Ever his face was set to go
Toward Jerusalem;
Ever he walked and lived as though
He saw its golden beam.
That place whose emblem was so dear
Is now his home on high:
Mournfully lay the dead one here
And silently gather nigh. —*N. Y. Despatch.*

—It is sometimes asked by those who are galled with our allusions to the political Antimasonry of the last generation, why rake up the buried dead? Even the friends of Masonry ask, why disturb these foul objects, even more hideous in their charnal-house than when they walked the earth to kill and devour? Our answer shall be to the point.

We rake up the buried to gain a lesson from the dead! Why does the physician, pursuing with zeal the hidden processes of disease, dissect the body, which, in its very escape from his skill, proves how necessary it is that he should be better armed with wisdom henceforth?

We recall the deeds of Antimasonry: 1. That the children may learn how powerful were the blows that were struck during the days of their fathers. 2. That they may understand how irresistibly powerful in its very inactivity, its inertia, so to speak, was Freemasonry. 3. That we may guard more successfully against *the incomings* of evil, since we have once suffered so severely from them.

—At the Indiana State Fair of 1864, for Sanitary purposes, more than two thousand dollars was contributed in money by various Masonic lodges in that State. Centre Lodge at Indianapolis gave the largest sum, $277; Evansville Lodge the next, $207; Hannah Lodge, Wabash, $86; and others in proportion.

—Through the months of April, May, June, July, and August we visited 71 of the lodges in New York State, embracing most of the older ones, including those at Troy, Albany, Hudson, Poughkeepsie, Oswego, Syracuse, Schenectady, Auburn, Buffalo, Lockport, Dunkirk, Hornellsville, Owego, Corning, Binghamton, and Port Jervis. Everywhere we met with a cordial reception, and the good brethren vied with each other in extending to us the courtesies of the Order.

—The second edition of "Morris' Masonic Odes and Poems," will be ready for delivery by the 22d of November. It will be like the first, a master-piece of book-making, the paper, binding, etc., being of the first quality. The work makes 200 pages, square octavo, comprises 132 Odes and Poems, and is sold for $2.50 per copy (postage included). Address Rob Morris, 545 Broadway, New York.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been ermanently established at No. 545 Broadway, New York.

THE

VOICE OF MASONRY

AND TIDINGS FROM THE CRAFT.

Vol. II.] OCTOBER, 1864. [No. 10.

What We Have Found Masonry to Be.

It has often been asked of us, what, after so long and intimate an acquaintance with the subject, we have found Masonry to be? What are its developments, its works, its strength, its weakness? It is difficult to answer such questions satisfactorily, nor is there any method of illustrating the subject so popular as by anecdotes. In the present article we propose to couch our reply in one expression, viz., We have found Freemasonry to be the very best *medium* in the world for an honest, charitable, God-fearing man to display his graces in! And we presume that *that* is what Freemasonry was made for.

Taking this view of the subject it is easy to see that two classes of men who enter the Masonic portals are doomed to be disappointed in their search, viz., those who enter under the influence of curiosity to gratify their love for the mysterious, and those who enter it with mercenary and selfish views. In regard to the first we say, as our predecessors in Masonic literature often enough said before us, there is nothing in the mysteries of Masonry, considered alone and without reference to practical use, that is worth the search, and in regard to the second, that Masonry, above all other institutions, proves the truth of the Divine maxim, "It is more blessed to give than to receive." Those who seek for a medium *to do good* will find one handy and complete in the society of Masonry.

We would like to see it painted on the preparation-room door of every lodge, "Knock, oh ye who desire to *do* good and to *be* good, and it shall be opened unto you." Truly the same idea is conveyed in forcible terms in one of the three queries propounded to the candidate in the preparation-room; but it does not seem to be understood by those to whom it is addressed. Too many, unquestionably, come among us who look to Masonry as a medium for *receiving* good, and such are bound to be mistaken. For though some few do make a living as parasites upon the Institution, yet the number who would fain make their support that way are for the most part disappointed. Such is our reply to the query, "What have we found Masonry to be?"

* * *

FROM OUR ECCENTRIC CONTRIBUTOR.—*Brother Editor:* I was reading to-day an account of the last balloon ascension of my friend Wise, and was particularly struck with the different feelings experienced at different altitudes.

Looking at the matter masonically, I can sympathize with Wise for when I took the *Chapter* degrees I felt giddy and had to take a sponge-bath! The *Council* system caused the blood to rush to my head alarmingly, and nothing but soda and seidlitz for a week or more brought me right again. In the *Commandery* the most alarming vertigos possessed me, my eyes became inflamed with blood, hallucinations oppressed my brain; I was cold to the wife of my bosom, and smote my little daughter unjustly. Now I have been proposed in the *Consistory*, where I perceive there are thirty-seven degrees or more; and, from my experience so far, I fear my few remaining wits will ooze out, and I be carried home a living monument of the too great elevation to which weak men aspire. Let me know, you who have made these balloon ascensions clear to the very top, and come down in safety and with your brains inside of your heads, whether you consider it entirely safe for ordinary men to go up there.

I have lately been engaged traveling a good deal, and in my next am going to tell you something about the manner of things I have seen in different lodges. Giddily yours, G. G.—*N. Y. Dispatch.*

From Our Eccentric Contributor.

BOBOLINK STATION, Sept. 27, 1864.

My Dear Brother Editor:—I should have written to you before but I have been sick—yes, very sick—and that, too, of a complaint which our French member calls "one grande disguste." He is sick of the same discomfort. And it all grows out of the burial of our poor friend, to whose death I alluded in my last. It is owing to the miserably, botchy, ineffective, unimpressive manner in which the thing was done. If I tell you the story, will you publish it?

Well, my theory of human life is, that we've all of us got to die some time—some time or other—Masons particularly. I learned that the night I was raised. I have found out, too, that all of us wish to be honorably interred and tenderly remembered. I perceive by perusing Webb's *Monitor* that there is a form laid down impressive, truly, and beautiful, by which the symbolical ceremonies practiced upon us *theoretically* in the lodge are practiced upon us *actually* at the grave.

Now I am going to tell you what a horrid botch our folks made of the burial the other day, and how completely they disregarded *symbolisms* and all other *isms*, except the *isms* of *ignorance* in the way they performed it.

In the first place there were only *eleven* present! Only *eleven*, when we've got more than a hundred members in one lodge! Only eleven, and not one of our preachers (though we have three), nor lawyers (we have two), nor doctors (we have eight or nine), nor men of means and leisure (we have fully thirty of that sort), were in the procession! No; the men who could have done honor to our deceased brother, by giving their attendance upon the occasion, making a respectable appearance before the public, and saying a comforting word to the almost broken-hearted widow, were absent. I saw some of them as I came along the street. —— and ——, the wealthiest men in the lodge, and both retired merchants, were playing backgammon at Bro. ——'s law office, while Bro. —— himself was looking on. All three came to the door as we passed, and deliberately scanned our procession as though it was the new combination menagerie.

Then nobody could sing at the grave. I tried "Solemn strikes," and Bros. —— and —— struck in with me, but such "strikes" as we all made of it were exhausted in one verse.

The Master had forgotten his *Monitor*, and had to improvise the funeral service, which he was not at all competent to do. The Stewards had forgotten the evergreen sprigs, and the Junior Warden his column. In fact, everything seems to have been forgotten save the dead body of our poor brother, and the tears and heart-suffering of his afflicted widow.

I came home sick of the whole affair, and almost prepared at the next meeting to request the lodge *not* to bury me with Masonic honors (?). I suppose in your city the members turn out nobly when a brother Mason dies, don't they? Yours mournfully

(*N. Y. Dispatch.*) G. G.

Symbolical Illustration.

To illustrate the symbolical character of Masonry I call your attention to the signal of a knock upon the door. You will recollect how forcibly that emblem is applied in Scripture, "Knock, and it shall be opened unto you." "Behold, I stand at the door and knock; if any man hear my voice and *open the door* I will come in unto him and will sup with him and he with me."

These beautiful passages are more forcibly commented upon in the Masonic Work and Lectures. As a summary of Masonic instruction under this head, indulge me in a few lines:

Ask and ye shall receive;
Seek and ye shall surely find:
Knock, ye shall no resistance meet,
If ye come with ready mind.
For all that ask and ask aright,
Are welcome to our lodge to-night.

Lay down the bow and spear,
Resign the sword and shield,
Forget the arts of warfare here:
The arms of peace to wield.
For all that seek, and seek aright,
Are welcome to our lodge to-night.

Bring hither thoughts of peace,
Bring hither words of love,
Diffuse the pure and holy joy
That cometh from above.
For all that knock, and knock aright,
Are welcome to our lodge to-night.

Ask help of Him that's high,
Seek grace of Him that's true,
Knock patiently, the hand is nigh,
Will open unto you.
For all that ask, seek, knock aright,
Are welcome to our lodge to-night.

Masonic Events that Occurred in October.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1791, 1st James Salsbury. 1801, 1st, Benjamin Parke. 1748, 7th, Charles XIII of Sweden. 1782, 9th, Lewis Cass. 1796, 15th, Thomas Hayward. 1754, 16th, Morgan Lewis. 1802, 17th, Amand P. Pfister. 1777, 18th, Lorenzo Dow. 1632, 20th, Christopher Wren. 1820, 22d, Ossian E. Dodge. 1799, 25th, Wm. Tracey Gould. 1789, 26th, Reuben N. Walworth. 1771, 30th, Thomas Smith Webb.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1848, 10th, Thomas Bird Harris. 1849, 10th, Moses Dodge. 1824, 15th, Amand P. Pfister. 1846, 16th, Elias Ashmole. 1792, 21st, Thomas Smith Webb, at Keene, N. H. 1813, 28th, Joseph R. Chandler.

DEATHS OF WELL-KNOWN MASONS.

1860, 1st, Paul Dean. 1850, 2d, Augustus Peabody, P. G. M., Mass. 1862, 4th, H. Wingate. 1863, 4th, Ebenezer Wadsworth. 1842, 6th, Lord Frederick J. Morrison. 1853, 6th, Simeon Greenleaf, P. G. M., Me. 1861, 9th, N. G. Chesebro. 1859, 21st, Robert P. Dunlap. 1863, 22d, John M. Darcy, P. G. M., N. J. 1851, 25th, Asa Partridge. 1858, 26th, M. M. Tyler, P. G. M., Ky. 1859, 26th, James Ward, P. D. G. M., Conn.

CORNER STONES PLANTED.

1845, 6th, Gas Works, Cape Town, Africa. 1858, 6th, Temple, Nashville, Tenn. 1857, 7th, Masonic Hall, Savannah, Geo. 1840, 8th, Market, Aberdeen, Scotland. 1789, 13th, University, Edinburgh, Scotland. 1830, 14th, Temple, Boston, Mass. 1841, 18th, G. Hall, Lancaster, O. 1853, 20th, R. R. Buildings, Chillicothe, O. 1667, 23d, New Exchange, London, Eng. 1763, 23d, North Bridge, Edinburgh, Scotland. 1855, 24th, Court House, Kingston, C. W. 1848, 25th, G. Hall, Indianapolis, Ind. 1842, 26th, Episcopal Church, Reading, England. 1859, 26th, Monument to Capt. Isaac Holmes, Macon, Geo. 1842, 27th, Victoria Harbor, Dunbar, Eng. 1854, 27th, Court House, Sacramento, Cal. 1846, 28th, Hall, Pawtucket, R. I. 1859, 28th, Mechanics' Institute, Richmond, Va.

EDIFICES, &C., MASONICALLY DEDICATED.

1853, 13th, Hall, Hong Kong, China. 1826, 25th, G. Hall, Lexington, Ky. 1827, 30th, Masonic Hall, City of New York. 1857, 30th, Mon. to J. C. Ball, Ionia, Mich.

CASUALTIES.

1857, 9th, Hall, Smithland, Ky., burnt. 1849, 26th, Masonic Hall, Shelbyville, Ind., burnt.

MASONIC GRAND BODIES ORGANIZED.

1847, 5th, G. Encampment, Ky. 1859, 12th, G. Com., Tenn. 1778, 13th, G. L., Va. 1800, 16th, G. L., Ky. 1794, 19th, G. L., Vt. 1859, 20th, G. Com., Wis. 1857, 27th, G. Enc., Ill.

MISCELLANEOUS.

1755, 1st, Jeremy Gridley, Prov. G. M., Mass. 1845, 1st, Masonic Review, Cincinnati, O., est. 1806, 2d, Conv., Lexington, Ky., to est. Cons. Reg. G. L., Ky. 1824, 2d, Lafayette vis. G. L., La. 1814, 3d, Ft. Hiram, Providence, R. I., built by G. L., R. I. 1787, 7th, Lodge Perfect Unanimity, Madras, E. I., est. 1822, 7th, Andrew Jackson, G. M., Tenn. 1859, 8th, First Stone Railway Station, Smyrna, Asia Minor. 1825, 10th, Lafayette elected Hon. Member G. L., Tenn. 1830, 10th, G. Mas. and Pat. Feast to Lafayette, Paris, France. 1307, 13th, French Knights Templar arrested. 1819, 14th, Conv. to est. G. L., Me. 1842, 14th, Honorarium to Earl of Mexborough, England. 1858, 14th, Sword of Jos. H. Daviess presented to G. L., Ky. 1824, 16th, Masons declared outlaws in Spain. 1820, 23d, Conv. Batavia, N. Y. 1735, 24th, First Lodge opened at Amsterdam, Holland. 1797, 24th, Conv. Boston, Mass., to est. G. G. Ch. of Northern States, U. S. 1762, 25th, G. Masonic Cons., A. and A. R., adopted. 1825, 30th, Lafayette visited G. L., Va. 1858, 30th, National Masonic School of Instruction, est. at Louisville, Ky.

On Symbols and Symbolism—Especially These of Masonry.

Of all the senses, the eye offers, by far, the easiest and most satisfactory access to the understanding. Pictorial representation of objects are, therefore, the most agreeable and the most efficient to impress objects on the memory and to fix them in the mind. Even incorporate or supernatural ideas will best engage the attention, when represented to the observer, by some figure having a real, or fancied, or conventional resemblance to it. A pictured, open eye may be well supposed to stand for watchfulness or care. The open hand portrays the liberal mind. The serpent is conventionally esteemed subtle, and therefore, typifies cunning—the dove is its antitype to signify innocence. This is one of the principal reasons for the use of symbols, though there is a second cause why they so generally obtain in Masonry, which will be hereafter touched on.

Before, however, entering on the discussion of any subject of curiosity or interest, it is useful and necessary to have a clear idea of its nature, and of the meaning of the terms used.

The word *Symbol* is composed of two Greek ones—*sun bollein*; which literally mean a placing together two things, for contrast or juxtaposition. The next process of our reasoning faculty, is the identifying one of these two objects thus colated by the other, whence in the onward process of ratiocination, the notion of representation, only pure and simple, follows more especially of things occult by those familiar of ideas by sensible objects, or in fact, pictorial metaphors, by which the original thought is rendered more clear or more attractive.

Of the first description of symbolism, the following may serve as a modern instance:

In Germany, before any operative is allowed to set up for himself in business, as master particularly, in the handicrafts, he is required to give proof of his ability in his art; for lock or gunsmiths, the test is usually to make two guns or locks so exactly alike in all their parts, that when they are afterwards taken to pieces by the eldermen of the guild or Amt and the pieces blended or thrown together indiscriminately, the aspirant to the mastership is to connect them so as again to form two equally perfect guns or locks as before. This process is exactly expressed by the above Greek words, *sun bollein*, casting together, and the two new objects are two perfect *symbola*, in the literal and most recondite meaning of the word; the one exactly representing the other. As, however, in nature and every day life, no two objects are found the *perfect* antitypes or fellows—one of the other—approximations are taken the nearest the party using them can imagine or discover, and the nearer or the more remote the reality is depictured by the symbol, the nearer will be its reception and recognition by the multitude, or the contrary. Under the general denomination of symbols may be classed as subordinate divisions, the following:

Types. Emblems and devices. Signs, marks, and tokens.

1st. *Type* is properly form or mark, from a Greek root signifying literally *to beat*, and thence deductively an impression made by beating or punching at a matrix, also the stamps which such matrices offer; whence printers call their metal letters types, though formed by casting in steel moulds, and thence, also, figuratively, any picture becomes a type and even any imaginative or figurative description may be adduced as a type. Its use in a biblical or sacred sense is most general, though perhaps there it would be better designated by the compound architype or prototype.

2d. *Emblems* and *devices* differ in this, that the former are properly always coupled with some general moral apothegm, whilst the *device* is merely personal and mostly refers only to some individual, frequently but as the rebus of the name of its wearer or inventor. An example will best illustrate the difference. We have whole books in which the author has taxed his ingenuity to join to different pictorial images, suitable moral or significant mottoes by Quarles and others, and in three ponderous folios published at Prague, by Typotius, under the title, *Symbola Rom, Pontificum Imperatorum, Regum Principum*, etc., through every range of dignitaries. The *devices* of our kings are examples of the latter kind, but have been mostly misunderstood by our commentators on regal heraldry, Dollaway and Willement, because they could not condescend to the puerilities of our ancestors in these matters. When the Duke of Richmond, son of Jasper Tudor, ascended the English throne, after defeating Richard III at the battle of Bosworth Field, by the title of Henry VII, he or his counsellors, in looking round for an object by which his family name of Tudor might be expressed in a similar jingle of sound, could hit upon none better than the *closed portcullis*, which as a *to-door* or *door-to* or *shut*, came sufficiently near his name to serve to mark the personality of the monarch, and, it is from no other than this simple assonance that the portcullis is mixed up even in our historical and state cognizances.

3d. *Signs* are in so far distinguishable from *marks*, inasmuch as the former are recognitions perceivable through any of the senses, whilst a mark, unless deeply incised, is confined exclusively to that of sight, and unlike a sign cannot be communicated at a great distance. Thus a sign may be perceived in the dark, through the organ of feeling; communicated through a nosegay or the peculiar aroma of a scent-jar; by a trumpet, or from some concerted tastes.

Token is much the same as *sign*. We shall here treat of the established signs, marks, and tokens of our Order, under their more generic denomination of *symbols*.

Symbols are such demonstrations, potent to the mind through some of the senses, as have been agreed upon by our own or other societies, ancient or modern, for the recognition of their members in whatsoever country or at whatsoever time they may meet. It is obvious, therefore, that to effect their purpose, they must be simple and secret; the first because their universal application demands facility and ease; the more elaborate the token, the greater obstacle would be thrown into the means of recognition, by persons of different countries and languages: the obstructions to communication would be heaped up and the impediments perhaps preclusive. It is, therefore, in the exceeding simplicity of the original symbols of our Order, the base on which the grand edifice of Masonry is built, that their great beauty is found combined with their practical utility. When could three tokens be discovered so elegantly simple, yet so expressive as the *level*, the *square*, and the *compass;* of such universal application, yet upon mere exhibition, understood by the meanest capacities? so interwoven by their use and service as mere words in our language, that when we utter such expressions as "to walk upon the level," "to act upon the square," "to keep within compass," the mind is scarcely conscious of them as metaphorical abstractions.

But, independent of simplicity, they must, to effect their purpose, be also *secret*, or at least have a conventional meaning—not patent to the world at large and yet so easily communicable to the initiated, that their tender and acknowledgment be imperceptible to the laity, (if this word be allowed me to signify the whole of mankind without the pale of the Order). Some signs and tokens may have an open meaning for the public and an exoteric, recondite and improved sense to the initiated brother to whom they are communicated in their several degrees in every properly conducted Lodge.

The very name of a society imports some common bond of union, some distinction by which it is severed from the rest of the nation or the world. The Latin root is undoubtedly the word *secare*, to cut off or to separate. That this distinction in Masonry should be secret, the end and purposes of the society, which are charity and brotherly love, necessarily imply. An indiscriminate charity is impossible. It is, therefore, wisely determined that every aspirant for the Order should undergo an examination of character and morals by his neighbors and fellow citizens; and, if found worthy, on admission have imparted to him certain signs and recognitions by which he may distinguish any one who has undergone a similar ordeal.—*Freemasons' Quarterly Magazine.*

Masonry in the Household.

We take great pleasure in presenting to our readers the first of a series of ballads promised us by Bro. Morris in which the tenets of our profession are arranged in verse set to familiar airs, so that our wives and children may become acquainted with them through the pleasant medium of vocal music. The influence of the loving ones at home on the destinies of our institution, can not be over estimated, for with them on our side we may defy all opposition. It is then a duty we owe to Masonry to make them familiar with its sentiments and designs; it is a duty we owe them in compensation for the many hours they wait for us while we are engaged in the labors of the Craft, to add to the pleasures of the home circle, whatever may tend to increase its attractions, and we respectfully suggest that the idea here carried out, will on reflection commend itself to all who feel as we do that "there's no place like home;" let us make Freemasonry popular there and we shall have an anchor that will withstand any storm from without.

MASONIC ODES TO FAMILIAR AIRS.

FAITHFUL TO THE SQUARE.

AIR—"*Just before the battle, mother.*"

Never slight a hailing brother,
Be it blue or grey they wear;
Never ask his creed or country,
So he's FAITHFUL TO THE SQUARE:
Only sure he's true and faithful
To the solemn vows he swore,
And then a generous hand extend him,
As in peaceful days of yore.
Chorus—Only sure he's true and faithful, etc.

Sad the strife and fearful, Brother,—
Almost hopeless seems the end;
Some have felt its utmost horrors
In the loss of home and friend;
Yet the fire and shot have left us
Even stronger than we were,
And oh this day Freemason's conquer,
FAITHFUL, FAITHFUL TO THE SQUARE!
Chorus—Yet the fire and shot have left us, etc.

When sweet PEACE shall bless us, Brother,
And the fire and shot have ceased,
Oh, we'll strive not to remember
All the cruel things have passed;
But there's one thing we'll forgot not,
While a memory we bear—
It is the SACRED TIE so cherished
By the Brother's of the Square!
Chorus—But there's one thing we'll forget not, etc.

—*N. Y. Dispatch.*

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART FIFTH.

The Fifth Meeting of the Sisters and Brethren was the largest in point of numbers that had yet assembled. Quite a number of the latter were obliged to stay in the Tyler's room for want of accommodation inside, and as the brethren of that Lodge allowed their Tyler no stove or fire-place and the day was cold, it would have been no wonder that they got disgusted and left. But, to their credit be it said, that though they suffered they stayed; though they shivered they listened; they applauded the proceedings the louder for the reason that it assisted the circulation of the blood to do so and this warmed them up.

A good many excellent thoughts were communicated on that occasion, but the flower of the evening, that which brought down the house, was the following, styled

THE TONGUE TOO SILENT.

We are about to relate a scene from our personal experience. The man who opens his eyes and ears as he journeys in the great caravan of humanity, needs no book nor mouth to tell him how exceedingly wondrous is truth. We see far less of it in the more serious, than in the more romantic works of the shelf; for they who deal in it in pureness must needs write with a ghostly pen. What authors give us such flights of fancy as the scriptural ones? Yet scriptural truths are pure. Who so far from the cut-and-dried logic of the schools as the writers of divine laws?—yet they write for the mass and for all time. We will continue to deal in truths as they enter our knowledge,—in as nearly the same garb, that it is to say, as they reach us, and the finical may turn away in a scholastic horror if he choose and ask for statuary clothed in more fashionable array.

Come with me, to-day, to the river bank, and let us gather some plain truths as they occur before our eyes. It is a chilly morning forsooth, and in spite of our winter coats and wind-proof gloves, the blood stagnates and the muscles stiffen in the January blast—hardens the water wherever it may chance to fall—reverberates the frozen clod under our heel as we walk. In frosty clouds the vapor gathers from our breath and settles around us, too heavy to mount upward. It is the coldest morning of the peculiarly inclement month of December, 1851, and we are in a spot at which the blasts from the great prairies gather and accomplish their boreal work.

Before us is a busy scene. A great steamer is landing a portion of her enormous load at the wharf-boat, her steam bellowing loudly through her escape-pipes the while as if impatient at the necessary delay. Rapidly the debarkation of passengers and the transfer of packages is accomplished, for time is precious and it waits for no man.

Soon the signal is made for departure—another—a third—and with a parting groan from the pipes and a graceful bend with the current, the monarch passes from the shore and down the river and is lost to view.

There is little time for greetings amongst these people thus cast so hastily ashore. Those who have become partially acquainted through an intercourse of three or four days, close their acquaintance with a parting nod, or rarely a shake of the hand and a kind word and part never more to meet. Some are cheered at landing by a friend, whose waving hand was visible to their eager eye even before they reached the wharf. Such are seen to hasten, arm linked in arm, to a place where, doubtless, the fire is burning cheerfully for them and kind welcomes await them, of which, even now, with bended head and absorbed attention, they gather a foretaste. But the most pass off the wharf-boat and up the bank without any external show of joy or sorrow at the change from the river life of half a week to this in the growing town of ———, with which they seem well familiar.

All this has transpired in less than the half hour we have been writing it. Interested as we were with a scene which, though familiar, can never lose its interest to an observing mind, we scarcely note the increasing pain beneath our gloves and boots until our companion, with an ejaculation of distress, more common by half than proper, calls our attention to his own sufferings and by a natural transition to our own. We prefer the glowing stove of the wharf-boat, nigh at hand, to the more distant, though more tasty fire-place of our hotel.

The usual group around such a centre of heat presents but little to attract our eye. Certainly in the language of a wharf-boat there is nothing to attract the ear of a Freemason, who reverences God's name, for it is made up of such a skeleton of profanity that were *that* removed it could not stand alone. One object, however, *does* attract the eye, and as we gaze with wonder upon it, there does presently reach our ear a sentence that is interesting to us.

For there upon a trunk, marked *Matilda Dewey*, sits a young woman, already a mother, and, as the most stupid of this wharf-boat crowd has already noticed with sneers, soon to become a mother yet again. As we entered, two of us, she looked anxiously to each in turn as if to find in our faces some lineament with which she was familiar, but, with an expression of disappointment, turned her face away. Presently remarking that we were watching her and possibly reading our interest in our looks—for we were thinking as we gazed upon her, how hard is woman's lot in an hour of misfortue, yet how uncomplaining she can endure—she asked us in words so low that we were obliged to move closer and request her to repeat them, "Did I know Henry Dewey in this place?"

Unable to satisfy her enquiries, we enquired privately of the clerk concerning her. His reply was so far from being satisfactory that—we blush even now when we recall the circumstance—we turned disappointed away and with our companion left the boat.

A week passed and we were again in the town of ——, when in a cabin, a mere shanty, such as foreigners only can build around our better domiciles, we saw, as we rode to a distant part of the town, a face that we remembered—no other than the face of the young woman whom we had first seen on the wharf-boat. She recognized us as promptly, and as we involuntarily drew in our reins with surprise, she repeated the question asked before, "Did I know Henry Dewey in this place? or would I aid a poor woman to seek for her brother there?" It is among the acts long since repented of, that, influenced by the slanderous insinuations whispered in our ear by the clerk a week before, we replied coldly and in the negative and rode on. Heaven forgive us—we thought her a base woman, though every feature in her countenance spoke of suffering virtue and modest worth. So easily are we biased by a slanderous tongue.

It was in the heat of summer and the dust thereof, that we again saw Matilda Dewey. She had wandered some fifty miles into the interior, in search, as it afterwards came out, of her brother, and there her money and her strength both becoming exhausted, she had found refuge in a hospitable family and given birth to her child. We were lecturing in the Lodge in the vicinity, and as Major F. was a member of it, as the heads of all hospitable families in that region are, our visit to him brought us once more in contact with Matilda. She was greatly changed for the worse. Her little one was dead and she was fast following it to the grave. She had failed to discover her brother and had given up the search, having business of more importance now upon her hands.

An hour's conversation with her revealed that, which, if we had known it, we had rather lost an eye than to have overlooked or slighted her so at first. Her husband, as she could readily prove, was a Mason. She had all his Masonic evidences, costumes, &c., even to the By-laws of his Lodge in which his name appeared as an officer; his Masonic engraved medal and diploma—and withal she had the ordinary evidences of Adoptive Masonry. There could be no manner of doubt that she was a *Mason's widow*, and whoever conversed with her an hour without convincing himself that she was *a worthy one*, must have been a brute.

We do not propose to give the details of her history, for they are not necessary to our story. She has gone before a tribunal now that will judge her lightly, and to a home where she will be a welcome guest. Our only purpose in culling these facts from the pages of our diary is to deduce some practical thoughts for ourself and our readers for future benefit.

Had the woman been instructed in her obvious, indisputable privileges as a Mason's widow—made herself known as such—had she exhibited any little token of a Masonic character that would barely have caught the eye without shocking the mind with a brazen effrontery—had she allowed herself any sign, any movement known only to Masons and their female relatives—the mischief had not been done. Our ears would not have been poisoned with a scandalous imputation, and our readiness to relieve the distressed, which, in spite of this suspicious exception, is a fixed principle within us, would have been exercised in behalf of that unfortunate widow. And, oh, what grief, what anguish had been spared to a virtuous woman.

Suppose when Boaz looked enquiringly towards the form of Ruth in the barley-field near Bethlehem, and asked his overseer concerning her, that the latter had replied with such an imputation! How would the generous purpose of the wealthy husbandman been stayed, and he turned away with pain, peradventure with scorn! Such was the case with ourself in the incident cited.

Those who possess the peculiar tender and inalienable privileges of a Mason's widow, do an injustice to the fraternity when hearts are ever opened to their wants, not to avail themselves of the offered kindness. For it is a service of no light order to afford the brethren the opportunity to do these acts. One such is of more avail in teaching the younger members of the Order its real spirit, in awakening dormant sympathies throughout the whole circle and in opening the ways of charity than a score of the more common incidents in the history of a Lodge. Let us instruct our wives and daughters, then, in these privileges of theirs. Let us familiarize their minds in the practical details of Masonic benevolence; and when the misfortune comes—as it came to poor Matilda Dewey—as it may, to *your* wife or *ours*—they will know that it is no disgrace to claim that which only awaits their call, and so enable the ancient Brotherhood to realize that *it is more blessed to give than to receive.*

It is scarcely necessary to say that this beautiful effusion comes from the same ex-Grand Lecturer who favored the group with a story at the last assemblage. He had promised them before parting that he would send them a story by mail and he was as good as his word.

◆

Punctuality.—I would impress upon the Masters and Wardens the necessity of being punctual, and always to open their lodges and commence their business at the exact hour mentioned in the summons, assured that if they persevere in this duty, they will incite regularity in the brethren, and the consequences will be, that their families, and the world at large, will appreciate an institution which thus displays the fruits of sound and wholesome discipline; the lodges will increase in number and reputation, and through their exemplary conduct, Freemasonry will secure a triumphal ascendancy, and excite general admiration and respect.

◆

Purity.—White was always considered an emblem of purity. Porphyry, who wrote so largely on the spurious Freemasonry, says, "They esteem him not fit to offer sacrifice worthily, whose body is not clothed in a white and clean garment; but they do not think it any great matter, if some go to sacrifice, having their bodies clean, and also their garments, though their minds be not void of evil, as if God were not the most delighted with internal purity, which bears the nearest resemblance to him. It was even written in the temple of Epidauras, Let all who come to offer at this shrine be pure. Now purity consists in holy thoughts."

◆

Admonition.—If a brother grossly misconduct himself, let him be admonished privately by the W. M.; try every gentle means to convince him of his errors; probe the wound with a delicate hand; and use every mild expedient to work his reform. Perhaps he may save his brother, and give to society a renewed and valuable member.

Indian Signs.

BY A PRACTICAL OBSERVER.

As a general thing these signs form a *universal Indian language*, being comprehended by all the tribes and sections of tribes from Missouri State to the Ocean Pacific. Who organized them—when they were first employed—whether they were the devices of some master-mind, or were adopted one by one, throughout a succession of ages, as the necessity for such a means of intercommunication became felt—these are queries upon which I leave you and such as you to conjecture.

The Plain Indians have a sign for everything *that they know anything about*, and so expert are some of them—though there is a great difference in their degrees of expertness, for I saw many who could use signs but little better than child of two years can speak words—so skillful are some of them in this manual speech that a phonographer who was in my company assured me that he had "followed" speakers in the Pennsylvania Assembly less rapid in their utterance, and, of course less difficult to follow.

1. *Love* is implied by a clenching the hands together and pressing them against the heart. This is theatrical as well as aboriginal, and shows that the Indian makes the heart the seat of the affections as well as ourselves.

2. *Friends* are represented by clasping both hands together tightly. You perceive how naturally Nos. 1 and 2 are cojoined, and how from the same root they flow.

3. The different members of the family are conveyed by one general idea varied to suit. A *wife*, for instance, is one who is *taking the same journey* with you—therefore, the first two fingers (right hand) are held closely and horizontally together from the mouth, pointing forward, palm down. A *brother and sister*, as one who has the *same parentage* with yourself—therefore, the same two fingers are placed horizontally together in the mouth to express it. A *child* is expressed by the right hand with the palm outward, pointing in a slanting direction from the loins; they express its size by holding the hand a certain height from the ground corresponding with the child's height.

4. The various classes of men are ingeniously conveyed. A *chief* by the fore-finger (the right hand is always intended when I do not specify) a little bent with the palm forward, and making a circular motion with it, leaving the finger at last pointing down-

ward. This implies authority over the party making the sign. The circular motion conveys the two ideas of *height* and *lowness*—that is, *command* and *obey*. The ingenuity of this is wonderful. An *old man* is meant by clenching the hand, palm forwards, and passing it near the head close enough to touch the hair. This is poetry, for it means that time has *rolled around* the veteran's head. I showed our Masonic emblem of the Broken Column to a Sioux Indian one day, and he instantly laid his finger upon Time, who stands behind the Weeping Virgin, then made the above-mentioned sign. A *woman* is denoted by smoothing down the hair on both sides of the head, with both hands. This alludes to long hair, of which St. Paul says, "If a woman have long hair it is a glory to her, for her hair is given her for a covering." A *fool* is indicated by closing the hand and striking the knuckle on the forehead smartly, palm inward. The idea seems to be, "Apartments to let unfurnished!" A *warrior* or *brave* is represented by a sign which, of all others, best hits the character of Young America. Extend the fore-finger rapidly forward, palm downwards, to denote *going ahead!* A *coward* is implied by the sign of shrinking or drawing back. Curve the right inwards and draw it close to the right side. Nothing would fetch a Pawnee's arrow from his quiver quicker than to make that sign at him.

5. Some abstract ideas are very neatly conveyed. *Death*, for instance, is implied by closing the left hand and extending it horizontally, then passing the right hand under it and from you. The idea is that of going under ground, or interment. The common expression among the trappers of *going under*, as symbolic of death, is doubtless borrowed from this source—indeed, most of their peculiar expressions have an aboriginal source when traced up. *Strength* is connected in idea with restraining a furious horse by the bridle. It is conveyed by bending the arms at the elbows and clasping the hands tightly forwards, as if upon the bridle-reins. This sign is understood even among the Digger Indians, who have no horses of their own, and who make no other use of one when they steal it but to *eat* it. *Poverty* or *destitution* is given by rubbing the two fore-fingers together perpendicularly downwards. It implies that the party has been stripped of his possessions or skinned. *Emaciation* of the body is expressed by tearing off the flesh from the breast with both hands; that is, the fingers of both hands are made to meet over the breast-bone then jerked violently apart, as if divesting the ribs of all their covering. *Surprise* is denoted by holding up the breath suddenly and spasmodically, then pressing the palm firmly against the mouth. The head is likewise thrown back and the eyelids thrown up.

In all these signs the eyelids and muscle of the face play an important part, as you can readily imagine. *Evil* is implied (as for instance an evil-disposed person) by clenching the hand, dashing it forward, but suddenly checking it and opening the palm I could not understand this sign, and may have mistaken its signification in part. Connecting it with the sign of *murdering* the only difference is, that in the latter, the hand is thrown forward to the length of the arm, and without opening the palm. If you want to see a lovely image of Cain, who killed his brother Abel, get one of these big Sioux warriors to make that sign for you, and as his nervous arm fairly cracks with the motion, his mouth flies open to show his wolf-white fangs; his eyes gleam flashes of fire, and his hot breath fairly steams upon you; showing what sort of an appearance he would make in battle. *Nearness* is represented in opposition to *distance*, by a cunning gesture. The left hand is laid open on the breast and the right upon the left. To denote *distance* throw the right forward, still open, and the palm towards you—to denote the former, bring it back again, after that motion, to the left. *Goodness* is represented by level hand, fingers straight and parallel, moved palm downwards to the chin. *Lying* —a very common vice among modern Indians—is denoted by moving the fore-finger past the mouth to the left shoulder. This is "over the left" with an Indian, or more classically, "in a horn." The Indian, however, means to express that it is a crooked speech. *Truth-telling* or *veracity* is represented symbolically by moving the fore-finger perpendicularly past the mouth—then curving it first downwards, then upwards. A *negation* is made by a swift motion horizontally forward with open hand, palm inwards,—an *affirmation*, by the palm outwards, hand closed, except fore-finger, and making a circular motion upwards and outwards. *Magnitude* is forcibly given by joining the tips of the extended fingers, arms at full length, to denote that you are surrounding as much space as possible. *Beauty* is represented by raising the hand to the face opened, palm inwards, and moving it downwards and outwards. *Knowing* is given by raising the open hand, palm upwards, to the chin, then lowering it perpendicularly. *Seeing* is expressed by pointing horizontally forward from the eyes with the first two fingers, the rest closed;—*talking* by the same position of the fingers from the mouth; *hearing* by raising the fore-finger rapidly and frequently to the right ear. The defect of *deafness* is the same, but varied by opening the hand and throwing it from the ear.

◆

Reputation.—It seems the Masons have great regard to the reputation, as well as the profit, of their Order; since they make it one reason for not divulging an art in common, that it may do honor to the possessors of it. I think in this particular they show too much regard for their own society, and too little for the rest of manking.—*Locke.*

The Sacred Cord, Thrice-Wound.

BY BROTHER ROB MORRIS.

In the Hindoo mysteries much is made of a cord, prepared of sacred materials, mystically woven, thrice-wound about the body of the neophyte.

Bind it ONCE, that in his heart
He may surely hold
All the mysteries of the Art,
As in the Craft of old;
Bind it ONCE, and make the noose
Strong that time shall not unloose.

Bind it TWICE, that Masons' law,
Faith and Charity,
Ever may his spirit draw,
In resistless tie;
Bind it TWICE and make the noose
Stronger—death alone shall loose.

Bind it THRICE, that every deed,
Virtuous and chaste,
On the heavenly page be spread,
Worthy of the best;
Bind it THRICE, and make the noose
Strongest—death must not unloose.

MORTALITY.—Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny, and guide your reflections to that most interesting of human study—the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

Adoptive Masonry.

We reproduce some articles under this head which we published nearly ten years ago. The public interest in this subject seems to expand daily.

THE GOOD SAMARITAN.

We are not able to give the authorship of this neat degree of Adoptive Masonry, but would thank any of our readers, who are acquainted with the name of its inventor and date of its origin, to communicate the facts to us. Whoever he is, he deserves considerable credit for his ingenuity in the plan, and for the many good effects that have followed upon its general dissemination—nor shall an effort be wanting on our part to give it to them. We have the authority of a deceased Brother (Thos. J. Hawkins, long a Masonic Lecturer in Mississippi and Louisiana,) that it originated in Alabama, about fifteen years since. It is certainly not older than that, or we are much mistaken.

The degree (or more properly *Order*) of the GOOD SAMARITAN is conferred only upon Royal Arch Masons, and the wives (or widows) of such. Why this restriction was originally made, we do not know; but that such is the rule, we have the concurrent testimony of Masons in various portions of the United States. However, we could point to several localities which we have visited in the course of our Masonic peregrinations where this rule was lost sight of, and the GOOD SAMARITAN conferred not only upon *Master Masons*, but also upon their wives, daughters, sisters and even mothers! This shows the difficulty of maintaining such restrictions when in themselves merely arbitrary.

Conferred properly, this Order is exceedingly striking and impressive. Lessons of philanthropy and benevolence of the highest importance are communicated in such a manner, and by such ceremonials, as to be ineradicable from the memory. All who have properly received it, will bear testimony to this.

In certain parts of Connecticut, and, probably, elsewhere, the Order of GOOD SAMARITAN is conferred in a regular organization having officers thus entitled: "President, Mentor, Conductor, Master of Ceremonies, Traveler, and Janitor." In Texas, there is a female department joined to it, under the appellation, "DAUGHTERS OF SAMARIA."

According to the general method of conferring this Order, it requires two or three Masons, (Royal Arch,) and as many ladies already the recipients of it, as can conveniently be assembled. A private house is more suitable for the ceremony than a Lodge-room. At least one of the Brothers should be highly expert in giving the necessary instructions, and, in fact, taking the general charge of the proceedings. For want of this, it is often badly mutilated and its principal interest lost.

The passages of Scripture necessary to it are Luke x, 30th to 37th verses inclusive; other quotations may be made at pleasure. Considerable preparations are necessary, but we can not specify them here.

The "medal" or signet of the Good Samaritan is usually of a circular form, though an oval or shield is equally proper, having around its rim these letters: E F I W S T O L. Eight curved lines are drawn from alternate letters on the rim, along which are the following sets of letters, including those above given: L T T N; O N A O S; T I M I T W; S I I T C; W I I C N; I T M T S A I W G I U; F W N O L I T S D; E L A T L. In the centre of the medal are the letters S G.

The true merit of this Order of Adoptive Masonry consists in the excellent impression its ceremonial rarely fails to make upon the mind of the recipient. It is defective in its means of recognition, and has no history on which to found a lecture; but for reasons already mentioned, it is highly prized by many of its recipients and much sought after by those who are entitled to receive it.

HEROINE OF JERICHO.

This degree of Adoptive Masonry is said to have originated with Bro. David Vinton, a lecturer of considerable eminence, about 1815 to 1820, publisher of the *Masonic Minstrel*, a large and elegantly printed volume of Masonic and miscellaneous music, and the author of the well known Masonic Funeral Dirge *Solemn strikes the funeral chime.* From the fact that some lecturers have attached the name of William Wallace to an incredible legend and connected the same with this degree, some have been ready to ascribe to it a date far more remote; but it seems to be a settled fact that Vinton invented it.

The degree is known in every section of the United States, and in considerable estimate, especially among the older members of Royal Arch Chapters, nearly all of whom (we refer to those exalted before 1830) have it.

In the hands of some it is beautiful and effective. Lessons of vigilance; attention to the sick and imprisoned; the inviolability of moral obligations; the scriptural duty of prayer, &c., and conferred in the lectures and exemplified by the traditionary personage whose name is cited therein. We have heard it at the lips of Rev. Bro. William Leigh, a P. G. M. of Alabama, who considerably enlarged and adorned it, and added a monitorial part in a little publication of his, issued in 1852, styled "Ladies' Masonry"—and all who enjoyed the opportunity united in the expression of our opinion, that we have rarely listened to anything more beautiful.

Bro. J. M. Spiller, of Indiana, a lecturer of much repute, has acquired a high reputation in the manner of his communicating both this and that of the good Samaritan.

We are not aware that there is any organization attached to the degree of Heroine of Jericho, though the means of recognition are ample and more practical in their nature than any other except the degree of the Eastern Star. Many incidents having come to our knowledge in which distressed females have used these means to their great advantage. We have ourself been hailed by the distress-sign of the Heroine of Jericho, and can attest to its practical character, and the ease with which without detection it may be given in a public assembly. The lecture is singularly appropriate and ingenious.

The Medal is variously made and lettered. An old one that we have seen is an oval figure engraved on a plate of gold about one inch in its transverse direction, having on one side the lady's name, residence, the date of presentation and the name of the donor. On the other side are these letters in four partitions: B O T; N U Y I; Y I; L O,—the whole curiously interlooped with a cord. The letters A R H B are in the center. On some medals are these letters: B F T H R P N W T T B N.

The recipients of the Heroine of Jericho are Royal Arch Masons, their wives and widows. In some places the *daughters* of Royal Arch Masons are included, but this, we believe, is contrary to the original intention. Various regulations in regard to the number of persons to be present at conferring the degree, and other particulars are in use, but there is little uniformity in them.

In fact, it is quite impossible to establish uniformity in rules that are merely arbitrary and do not admit of a rational explanation.

The Scriptures cited during the ceremony are the 2d chapter of Joshua: Chap. vi, 25 of the same book, and Hebrews, xi, 31.

☞ The English Brethren are much adicted to music, both at their festivals and at their ordinary Lodge meetings. A list of Masonic music, for sale in London, we see advertised as follows: Melodia Masonica, four songs and a trio, viz: The Entered Apprentice; The Secret; Let Masonry from Pole to Pole; Hail, Mysterious Glorious Science, a trio to the tune of "Here's a Health to all Good Lasses;" and Now, Brothers, Let's with One Accord. Three Times Three; Have Faith in One Another; Tubal Cain; The Nine Muses; The Aged Brothers; The Grey Head; Charity; On, On, my dear Brethren; An Anthem for four voices; The fairest Day must have its Night; Masonic Hymn for four voices; Masonic Glee; "Unity and Love," for four voices; The Grand Festival Polka.

Adam.—That the first parents of mankind were instructed by the Almighty as to His existence and attributes, and after their fall, were further informed of the Redemption which was to be perfected by Christ, and as a sign of their belief, were commanded to offer sacrifices to God, I fully assent to the creed of Masonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence*, *reverence*, *sympathy*, *fatigue* and *faith*, and that these might be transmitted to posterity.—*Archdeacon Mant.*

Masonic Labors of Dr. Oliver.

Dr. Oliver has written more than any other man on the subject of Freemasonry; and has done much towards the advancement of the Order to its present high position. The Freemasons' Quarterly Review for December, 1850, in a review of the "Symbol of Glory," says: "It is with very sincere regret that we find from the valedictory address of our venerable author which prefaces this volume, that its pages are the completion of the series of admirable works on the 'beloved institution,' to which he has devoted all the best energies of a vigorous intellect, the treasures of deep and comprehensive learning, and the broad sympathies of a generous and fruitful heart. In this, his modest and emphatic farewell, he gives us a brief and interesting history of his literary labors in the service of the Craft—of the modesty which led him to contemplate the plan of 'working out,' in a specified cycle, a detailed view of its comprehensive system of knowledge, human and divine.

"The plan was extensive, and the chances were that it would share the fate of that gigantic edifice on the plains of Shinar, which was intended to scale the heavens, and never be completed. But the mind of youth is elastic—hope urged me on and enthusiasm lent its powerful aid to encourage me to persevere; and, with the blessing of the Great Architect of the Universe, I have now the pleasure to present you with the concluding volume by which the cycle is perfected and the cape-stone laid."

Bro. Oliver's *first* work was on the early history and antiquities of the Order; and it will be remembered by many Brethren with what admiration it was received, and immediately took rank as a standard work, as remarkable for its deep and varied research as for its perspicuous and lively style, and the evident affection for a subject treated with so much ease and power. His next contribution to the Masonic library, "The Star in the East," was to show the absolute connection between Freemasonry and Religion, a triumphant reply to the ignorant and bigoted accusations of infidelity launched against an institution of which the precepts are the very ideal of Christian morality.

This work was followed by a volume on the Signs and Symbols of the Order, a forcible explanation of their hidden meanings. The success of this publication was so great that the first edition was sold off in a few months.

The "History of Initiation," (the next work published,) was a complete view of the entire system of religious mysteries as practiced in every part of the idolatrous world; and met with even a more rapid and wide success than the "Signs and Symbols." Thus encouraged, the author published, in successive lectures on the Theocratic Philosophy of Freemasonry, a "History of Freemasonry from 1829 to 1840," during which time the Order had flourished beyond all former precedent—not a little, we conscientiously believe, due to the attention excited by this striking series of Mason classics; and, after no long interval, his great work, "The Historical Landmarks of the Order," a work of immense erudition and of very comprehensive design. During this time our author found time to write some powerful apologetic and controversial pamphlets, in refutation of erroneous and hostile statements, a series of letters on the "Johannite Masonry," on the "Origin of the Royal Arch," "A Book of the Lodge," an indispensable Manual to a Mason desirous of learning the science—to edit, with annotations and illustrations, the "Golden Remains of the Early Masonic Writers," and to be a constant and regular correspondent to "The Freemasons' Quarterly Review." His contributions to the *Review*, if collected together, would probably make some four or five good 8vo. volumes. His grand work, and the one by which he will be the best and longest known, is "The Historical Landmarks," etc. This is indeed a very valuable Masonic practical work of great benefit to the Craft. The Doctor, in all his works, is a strenuous advocate for the *Christian origin and tendency of the Institution*, and boldly repudiates the opinion that the forms and ceremonies of initiation have been derived from any of the heathen initiations; on the contrary, maintains that *Masonry is the original*, the pure system, and that all the other initiations are spurious. His pamphlet on the "origin of the Royal Arch Degree," is also a valuable work.

His notes and introductory remarks to the numerous Masonic works edited by him, add much to their original interest. The Doctor, in speaking of the motives which induced him to become a Masonic author, says: "These labors have not been actuated by motives of a pecuniary nature, for I have derived very little profit from my Masonic publications; and my chief reward has been in the kindness and attention which I have received from the Fraternity at large.—*E. T. Carson.*

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It is the same with Masonry as with other affairs; its law of progress is variable, now up, now down; and we should look upon its heavy or unfortunate periods of its history not as failures but as a deeper sinking of the wave in readiness for a higher swell. Masonry is advancing in the great as well as in the small.

The Secretary.

Some ten years since, being requested, we prepared a synopsis of the duties of Secretary which, as "ten years are a generation in Masonry," will perhaps be acceptable now as then:

Few things, if any, conduce more to the welfare of Lodges than the selection of a good Secretary. The Lodge that has been fortunate in securing the services of such, and retaining him a term of years in office, until he becomes perfectly familiarized with the state of the finances and the general situation of his membership, finds its pecuniary interests advanced, its facilities for doing good work greatly increased, its position before the Grand Lodge elevated, and its general machinery perfected. Happy is the Lodge that is in such a condition! happy the Brotherhood that can appreciate talent, experience and fidelity in the person of their Secretary.

On the contrary, frequent changes in the Secretariat, induce a loose and careless method of business, throw a shadow of uncertainty over the records, render the pecuniary affairs of the Lodge complicated, retard collections, and embarrass the machinery as aforesaid.

The office of Secretary is not an ancient one, the duties of that official, previous to 1722, having been performed by the Wardens. In the "Old Regulation," approved and confirmed at Stationers' Hall, 1721, we find the following: "Art. III. The Master of each particular Lodge, or one of the Wardens, or some other Brother, by appointment of the Master, shall keep a book containing their By-Laws, the names of their members, and a list of all Lodges in town, with the usual times and places of their forming; and also all the transactions of their own Lodge that are proper to be written." In Art. XIII occurs this sentence: "The Secretary shall be a member of the Gr. Lodge by virtue of his office, and shall vote in everything except in choosing Grand Officers. The Grand Master or Deputy has authority always to command the Treasurer and Secretary to attend to him with their clerks and books, in order to see how matters go on; and to know what is expedient to be done upon any emergency." The same Article provides: "There shall be a book kept by the Grand Master or Deputy, or rather by some Brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges with the usual times and places of their forming, and the names of all the members of each Lodges; also all the affairs of the Grand Lodge that are proper to be written."

The qualifications of the Secretary are, that he should be an expert scribe, an experienced accountant, familiar with the forms of Masonic documents, and with the usages of Masonry in general, as well as those of his own Lodge; thoroughly acquainted with the Constitution of the Grand Lodge and the By-Laws of his own Lodge, and, withal, a bold collector. Great experience, added to respectable natural ability, is requisite to form the character of a good Secretary.

With these essential qualifications must be found perfect fidelity; a rigid exactness in the performance of every duty, however arduous or unpleasant, and punctual attendance upon the Communications, whether stated or called, of the Lodge. Good wages are the due of such service, nor will a Lodge find its interest in dealing parsimoniously with its Secretary. The Secretary's allowance per meeting in our best American Lodges is one dollar —but this covers all the occasional service, such as drafting of evidence in trials, making out Grand Lodge Reports, copying evidence, etc., or appeals, issuing summonses by order of the Master, collecting dues from the members, etc., etc., etc., and it is certainly low enough for the amount of work required.

The Secretary must have a secure desk, with lock and key, an ample supply of stationery, not only for his own use but for the use of the members in drafting their resolutions, motions, etc., which must be in writing; strong, well-bound blank books, both for record and dues book; a seal and press; a supply of printed or engraved Diplomas and Demits, and other conveniences. His jewel is the cross-pens.

The Secretary is usually considered, *ex officio*, the custodian of the Lodge library. This embraces the various volumes of the Grand Lodge proceedings, together with such other books as may be purchased for or presented to the Lodge, from time to time. He is specially responsible that the Grand Lodge proceedings be not loaned out or lost, as too often occurs, and will find it convenient to bind them in durable covers. In his keeping, likewise, is the printed store of By-laws of the Lodge, and all the other documents, written or printed, the Charter excepted, that are its property. The Charter, which is directly in the custody of the Master, is often appropriately entrusted to the Secretary by that official, with instructions in his (the Master's) absence to deliver it to the presiding Warden, or in the event of the absence of both Wardens, then to the oldest Past Master of that particular lodge present, and to none other. If the Secretary is to be absent at any meeting, he should deliver his key to the Master. The Charter should not be framed, but preserved in a box, which may be readily carried about without danger of wear or loss. The jewels and other valuables of the Lodge, which are likewise in the Master's charge, may be, and usually are entrusted to the Secretary's keeping with proper instructions.

The duties of the Secretary are succinctly expressed in the following extract from the Monitor of Webb, "To observe the Worshipful Master's will and pleasure; to record the proceedings of the Lodge; to receive all moneys and pay them into the hands of the Treasurer." This form is so concise and clear that it is used in many of the best Lodges as the Secretary's response.

The Vaults Beneath Mount Moriah.

[ALLUDED TO IN THE DEGREE OF SELECT MASTER.]

Ever since the publication of Dr. Robinson's work, a great deal of interest has been felt in regard to the vaults beneath the site of the temple, and the remains of Ancient Masonry at the base of the walls around its area, the existence of which he was the first to make generally known. Dr. Wilson has added no new information on this subject; but having carefully examined the localities, he is decidedly of opinion that the remains of the arch which still exist on the western wall of the temple enclosure, belong to the bridge of the Xystus, noticed by Josephus as existing at the siege of Pompey, prior to the days of Herod. And if this be the case, it seems to follow that they are actually the remains of that ascent to the temple constructed by Solomon, which excited so much astonishment in the mind of the Queen of Sheba. It has indeed been doubted whether the arch was used by architects at so early a period; but the late discoveries at Nineveh have disposed of this—the only objection which can reasonably be made to the hypothesis. It still, however, remains a matter of question whether the vaults underneath the southern part of the area, visited by Mr. Catherwood, and of which Dr. Robinson has given a plan furnished by that gentleman, were the work of the emperor Justinian in building the church now called the mosque El-Aksa, or whether they are part of the structures of Herod. After a careful consideration of the arguments, we are inclined to hold that they date from the time of Herod, and were probably only repaired by Justinian. A fuller examination of them would, however, be necessary in order to give a confident opinion on the subject.

The Altar.

It has often appeared to us, when visiting lodges in different parts of the country, that little or no attention had been paid to the beautiful symbolism of the altar; that even when pains had been taken to secure one out of the usual style, and sometimes at great expense, the true ideal had been overlooked. Of all the paraphernalia of our institution, the altar is the most important, and comes to us like the book of the law, opened upon it, from remote antiquity. Around it cluster the memories of all nations and all systems of worship, from the Egyptians to the present day. In the earlier systems of religious worship, the altar was made of stone. The symbolic meaning of stone varied according to circumstances. Its general signification was that of a firm and stable foundation, as seen in the Scriptures. Among the Hebrews it was the symbol of *faith* and *truth* (see book of Joshua, chaps iv and viii.) In the Bible, precious stones have particularly the signification of truth. The Revelations of St. John furnish numerous examples. In the hieroglyphic language of Egypt, precious stones have the signification of hard stones of truth; but both among Hebrews and Egyptians, stones had a further signification in direct opposition to the one just given, of error and impiety, which was expressed by *hewn* stone, which on the monuments always accompanied the name of Seth or Typhon, the principle of evil and error in Egyptian Theogony, while in the Hebrew language, one of the names of *stone* signifies Satan or an adversary, an enemy. The distinction between truth and error was made by the quality of the stone, the hard stone signifying truth, while error was symbolized by the soft stone that may be hewn. Thus in Exodus we are told, "If thou wilt make me an altar thou shalt not make it of hewn stone; if thou lift the chisel upon it thou hast polluted it." And again in Joshua: "Then Joshua built an altar unto the Lord God of Israel in Mount Etal; as Moses commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones over which no man hath lifted up any iron." In the Druidical remains, the stones are rough, whole or unhewn, and doubtless had among them the signification given in the Scriptures. So it appears to us that the Masonic altar, to preserve its ancient significance, should be of hard, unhewn stone. We shall of course be reminded of the altar directed to be made of wood covered with brass, and having horns at the corners, likewise overlaid with brass, and having staves for its removal from place to place. But we understand that to have been specially constructed for the purpose of burnt offerings, the horns being used for the purpose of securing the victim, or of keeping the carcass from falling to the ground, and thus being polluted. Our altar, on the other hand, is the symbol of faith and truth, and constantly reminds us of the solemn duties we have undertaken; of that faith in the Great Architect, which is an indispensible prerequisite to admission among us and of that truth which ought to distinguish us while in the lodge and accompany us abroad in the world—a faith undimmed by creeds or sects, a truth firm and immoveable as the rock of ages.—*N. Y. Dispatch.*

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Cosmopolitan Library.

It may be recollected that an association has been formed in this city for the purpose of securing by purchase the Masonic library and collection of Bro. Rob Morris, and holding them as trustees in behalf of the purchasers. That part of the undertaking, we are happy to say, has been accomplished. Brethren in various parts of the country, but especially members of lodges in the great State of New York, have given with a freehanded liberality, and thus secured to their State the custody of this library, around which may, in time, be gathered a collection unsurpassed and, perhaps, unequaled in the world. It now remains with the brethren to say what shall be done with it—whether it shall be packed up in "dry goods boxes" and placed in some loft till the Hall is built, and a room in it set apart for a library, or whether they will provide a suitable room for its safe keeping and exhibition, which could also be made a reading-room and place where visiting brethren could obtain the information they so often stand in need of when sojourning in the modern Babel. A very trifling sum per annum would cover all the expenses, and enable the librarian to add to the collection as opportunity served, besides giving to New York the credit of possessing a public library and reading-room devoted to Masonry and Masons. If every brother under whose eye these lines may fall will do his share of the work, the library will be a fixed institution and a tangible monument of our progress; and it is for the metropolitan lodges to say whether they will do this, or suffer it to be boxed up and put away.—*N. Y. Dispatch.*

Incident in the Life of Washington.

During the latter part of the American Revolution, a mercantile house was established at the instance of Doctor Benjamin Franklin, (who was a Freemason and Master of the first Lodge ever held in Pennsylvania,) in the city of Nantz, by Elkanah Watson, who associated himself with a Frenchman by the name of Cassoul. The object of the house was, to receive the consignment of all the American vessels that escaped the English cruisers, and dispose of the cargoes of tobacco, etc., and return French fabrics, cotton, silk, etc., but more particularly to furnish supplies of arms and ammunition to the continental service. At that time Washington was known as a distinguished member of the Masonic Fraternity in Virginia. Messrs. Watson & Cassoul, (the firm before mentioned,) carried a magnificent set of Masonic ornaments to be embroidered by the nuns at an adjacent convent, who excelled in their execution of gold and silver tissue, and sent the same with a letter of thanks to Washington for his glorious efforts in the cause of independence, and noble sacrifice of his own preferment, to the welfare of his country. The following is his reply:

"GENTLEMEN—The Masonic ornaments which accompanied your brotherly address of the 23d of January last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented. If my endeavors to arrest the evil with which the country was threatened by a deliberate plan of tyranny, should be crowned with the success that is wished, the praise is due to the Grand Architect of the Universe, who did not see fit to suffer His superstructure and justice, to be subjected to the ambition of the Princes of this world, or the rod of oppression in the hands of any person upon earth. For your affectionate vows, permit me to be grateful, and offer mine for *true Brethren* in all parts of the world, and to assure you of the sincerity with which I am yours,

GEO. WASHINGTON.

Messrs. WATSON & CASSOUL,
East of Nantz.

CENTRE.—The labors of a Freemason must penetrate to the centre of the earth, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain or humbly admire them.

Four Chapters in American Masonic History.

CHAPTER SECOND—1800 TO 1825

The period now under consideration was one of great activity in the Masonic institution. New lodges and Grand Lodges were organized in territories from which the aborigines were but just before expelled, and many new works were added to the catalogues of Masonic literature.

Kentucky organized its Grand Lodge in 1800, being the first to become independent from the 13 Colonial jurisdictions. All its 5 organizing lodges hailed from Virginia, and its Constitutions, usages, rituals, etc., were intensely Virginian in form. This was followed in order by the organizations of Grand Lodges in Delaware (1806); Ohio (1809); District Columbia (1811); Louisiana (1812); Tennessee (1813); Indiana and Mississippi (1818); Maine (1820); Missouri and Alabama (1821); Illinois (1823). This increased the number of the American Grand Lodges from 13 to 25.

Masonic literature enormously increased during the quarter century under consideration. In 1811, the first Masonic periodical was attempted in this country under the title of "Freemason's Magazine and General Miscellany." It was published at Philadelphia, Pa., in 1811, by Lewis V. Weaver, and continued through a second volume, perhaps longer. Other periodicals were begun, as follows: 1818, New England Galaxy, at Boston, Mass., had a Masonic department for several years. 1820, American Masonic Register and Ladies' and Gentlemen's Magazine, Luther Pratt, New York. 1821, Masonic Miscellany, William G. Hunt, Lexington, Ky. 1824, Masonic Casket, Ebenezer Chase, Enfield, N. H. 1825, Masonic Register, William C. Kean, Vevay, Indiana; and the same year, Moore & Prowse, The Masonic Mirror, Boston, Mass.

The *Freemason's Monitor*, of Thos. S. Webb, was published in a very large number of editions and at different places, being until about the period of his death (1818) without a rival in the line of hand-books. In 1817, Samuel Cole published The Freemason's Library and General Ahimon Rezon, something on the same plan. In 1819, James Hardin published a work, borrowing Webb's title, *The Freemason's Monitor ;* the same year, Jeremy L. Cross issued the first edition of *The Chart*, a hand-book that has had even a greater run than Webb's, but is now falling out of use; in 1824, Wilkins Tannehill published *The Masonic Manual*, and in 1825, Henry Parmelee, *Key to the First Chart of the Masonic Mirror.*

In 1816, a new system of Masonry was organized, which, like that styled *The Royal Arch System*, owed all its form and spirit to the genius of Thomas Smith Webb. We allude to the *Orders of Knighthood*, embracing those of Knights of the Red Cross, Knights Templar and Knights of Malta. These, though composed by Webb some twenty years before, were only now (in 1816) organized into a system and placed under charge of a national body styled the General Grand Encampment of the United States. The rituals being masterpieces of dramatic detail, titles highsounding, the regalias attractive, and the covenants peculiarly impressive, the whole system has taken deep root in this country, and now claims a jurisprudence, tactics and charities all its own.

In South Carolina a contest raged for many years in which the old war-cries of "Ancients" and "Moderns" were still heard; in 1815, a schism occurred there which was long in being quieted. It will be recollected that the English schism of seventy years standing was healed in 1813, and that the progress of the Craft in that jurisdiction has ever since been steadily upward and onward.

ALERT.—As everything in Freemasonry ought to be performed with the precision of perfect discipline, it behooves all the officers of a lodge to be ever on the alert in the discharge of their respective duties, that the brethren may have continually before them an example of order and regularity worthy of imitation ; for it is only by the correct demeanor of the rulers and governors of the Craft, that the machinery of a lodge can be beneficially worked, and its labors conducted with such effect as to produce the blessings of peace, harmony and brotherly love.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—A moving incident recently came to our knowledge. A worthy brother died, leaving three orphans. His wife, at his death, plunged into debauchery, leaving the poor creatures friendless, save God and the Masonic Lodge. The Fraternity, in spite of the censures of heartless worldliness and threatened scandal, took the little ones away from the polluted arms of their mother, and, by permission of court, engaged to rear them. They have now been four years under this excellent care, and are growing up to be useful citizens in the world, that would, otherwise, have felt their existence as a nuisance and a curse.......The Masonic idea of "bringing to light" is easily seen by a keen-eyed Mason in Acts, ix, 18: "Immediately there fell from his eyes, as if it had been scales, and he received sight forthwith and arose." Why can not a set of Scriptural illustrations be selected, and arranged in proper order, for Masonic lectures? It would be less liable to error than any other plan, and certainly legal.......In accordance with the idea last expressed, we could illustrate the whole subject of a candidate's petitioning the Lodge for Masonic light, by John, xv, 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Even the last clause is illustrative, "That your fruit *should remain*."—for, "Once a Mason always a Mason," is the true law.......The Masonic phrase, "The better to observe the times," is illustrated in Esther, i, 13, "The wise men which know the times," and I. Chron., xxix, 30, "The times that went over him.".......A thoughtful, but eccentric brother, drew an analogy to us once, concerning our Masonic raps, which is, at least, worth considering. The Masonic idea is, that *one rap* commands silence and attention, *two raps* communicate intelligence. Now, says he, if you approach a deer unheard, and make *one signal*, as a halloo, etc., he stops feeding and gives himself up to attention; the *second* sound conveys knowledge. The point was further illustrated, by inference to an incident that occurred when he, in common with his portion of the American army, approached Vera Cruz; a war vessel, within hearing, discharging cannon, called the most excited attention at one gun, while the second gun served, in some degree, to satisfy. Our analogical brother, from these and other illustrations, declared the thought that King Solomon had adopted the Masonic rapping system from the natural system, and, perhaps, he was right.......It is no wonder that the uninitiated deride the Masonic claim to *mystery*, when men can be found among them who deride the whole doctrine of the Trinity; who assert that there is no mystery in heaven above, nor in the earth beneath, nor in the waters under the earth. What is left to be called *mysterious?* The greatest mystery of all is, that men can be such fools.........That amusing old dog, Aristophanes, must certainly have been thinking of Entered Apprentices, when he describes drakes as "wearing their aprons turned up!" and swallows, busily bearing mortar for architectural purposes "in their bills!"......The ancient lectures of Masonry were all in rhyme—poor doggerel, it is true, and ludicrous enough, and yet how much easier to learn, and to remember, than that which we have now-a-days.

—Popular opinions long entertained and general throughout the world, might well be studied as the Landmarks of our Institution. As there is no society save ours that is universal, and none whose origin is very ancient, there is, therefore, every propriety in referring such things to a Masonic source. Of this idea Dr. Oliver in his various works has made a suitable use. Some of these popular opinions are that the right arm is the stronger, the left side the weaker, etc., and the reflection of every reader will suggest many other of the same sort.

—The greatest misfortune of all, is not to be able to bear misfortune.

—Many of our readers at Memphis, Tenn., and in the army, would like to see the following lines in the *Voice*, as we sung them together in September, 1863:

THE FRIENDS SO DEAR.

BY ROB MORRIS, LL. D.

AIR:—*When this Cruel War is Over.*

Sweetly rise the faithful praises
From our friends so dear,
Many a loving spirit raises
Prayer that God may hear—
Prayer for us, in distant armies,
Hopeful, earnest prayer;
Eve and morning breezes bring them
From the Friends so deer!
CHORUS—Floating, floating southward,
Angel pinions bear;
Oh that God may hear and answer
Praying, praying friends so dear!

One, we call her "dearest Mother,"
When the day goes down.
Kneels and yearns to have a blessing,
For her absent son;
Ah, that gray-haired loving mother,
And the father near;
By the sweet, domestic altar,
Friends revered and dear!
CHORUS—Floating, floating southward, &c.

One, beside the little cradle
Where our darling lies,
Breathes the loved name of its father,
Tears within her eyes;
One, the tender and beloved,
Maiden fond and fair,
Whispers softly of her lover—
Ah, the Friends so dear!
CHORUS—Floating, floating southward, &c.

Sister, drooping sad and lonely,
Brother far away,
In yon home so fair and sunny,
For your soldier pray;
Hard his lot, oh hard and painful,
Dreary drags the year;
Move for him the love of Heaven,
Cherished Friends so dear!
CHORUS—Floating, floating southward, &c.

—Of all unmasonic things, blanks for trials and printed resolutions of suspensions, expulsions, etc., are the most cold-blooded and cruel. They remind us of an open jail door, with the key in the lock, and the jailor looking out abroad, anxiously, for an occupant......As a hint to those officers who from a mistaken sense of modesty or negligence, fail to open and close their Lodges, etc., with prayer, we would quote Psalm, cxiii, 3: "From the rising of the sun unto the going down of the same, the Lord's name is to be praised."......Too much is said about the "rights" of the Worshipful Master, his "privileges," etc., The W. M. has no "rights," no "privileges" beyond those of the weakest member. All Masons have privileges to COUNTERBALANCE their stipulated duties. The W. M. has duties, responsibilities, labors, etc., peculiar to his office, and which he can not, without violating a great duty, neglect. Amongst these, is the duty of governing his Lodge with the strong hand, the skillful eye, and the ready gavel of King Solomon. His duties are his privileges and *vice versa.*

ECCLESIASTES.—This is another of the many writings of King Solomon, of which so few are preserved. Its great subject is *happiness*, its object being to correct one of the most common and fatal delusions, that of supposing the things of this world to be sufficient for our happiness and pursuing them as our chief good, and also to direct us to true happiness. It especially instructs us that knowledge is not our highest happiness, but that another end is appointed to direct our lives to, an end which the most knowing may fail of and the most ignorant arrive at—and the author sums up the purpose of the whole book in these remarkable words: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

—An Almanac may seem a little thing, but see how much valuable Masonic information is compressed in the 64 pages of the issue of 1865! Imagine a man looking out and gathering up all these items! It has been a life-time work to me, to glean so many facts as are offered here for an insignificant price.

Avery Allyn.—Allyn was a stone-cutter by trade, and a very dissipated man. Some years after the publication of his book he went to Cincinnati, Ohio, where he led a miserable life, and lived in the greatest want, a constant prey to remorse of conscience for his course in the Anti-masonic war. During his last illness he was assisted by the *Masons* whom he had so vilely slandered; and when he died, *they buried him*, as I have been credibly informed. E. J. C.

Dr. Oliver says of him: "He not only *renounced* but denounced Freemasonry, and by that means levied contributions very freely on the public. He became an itinerant lecturer against the Order. He spent many months in delivering lectures before crowded audiences in New York, Connecticut, Rhode Island, Massachusetts, and in Philadelphia. In the course of these lectures, as he boasts, he made powerful demonstrations in the Masonic corps. Thousands in consequence seceded from the Order, and his pecuniary emoluments were proportionably great.' The bare-faced imposition was at length detected and he was pelted off the stage in disgrace.—*Historical Landmarks, vol.* 1, *page* 15.

Acta Latomorum.—"A Chronological history of Freemasonry throughout the world, containing the most remarkable facts on the Institution from the most remote period down to 1814; the succession of Grand Masters; a nomenclature of the secret rites, grades, sects and coteries throughout the world; a Bibliography of the principal works published on the history of the Order since 1723, with a supplement, in which will be found the Statutes of the civil Order, instituted by Charles the XIII, King of Sweden, in favor of the Freemasons; an unpublished correspondence of Cagliostro; the edicts rendered against the association by many of the sovereigns of Europe, and a great number of pieces on the ancient and modern history of Freemasonry," etc., etc. The author of this work was C. A. Shory, author of the "Histoire de la Fondation du Grand Orient de France."

—The following is as good a synopsis of Masonic charity as anything we have seen:

We help the poor in time of need,
The naked clothe, the hungry feed,—
'Tis our foundation-stone:
We build upon the noblest plan,
For Friendship rivets man to man,
And makes us all as one.

—Paul, than whom there is no model of a pattern-Mason more elaborately finished, thus exhorts his Ephesian brethren as we, in his words, do our Masonic ones: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Can any one contemplate such counsel as this with a dry eye?

A CARD FROM BRO. ROB MORRIS, LL. D.—Bro. Morris offers his services through the coming year to lodges, lyceums, etc., to deliver Addresses, either public or private, upon all themes proper to Freemasonry, except those relating to the Work or Rituals, which Grand Lodges reserve to themselves. Addresses upon Masonic History, the influence of Masonry during the pending strife, the Chronology and Biography of Masonry, etc., etc., come within the purview of this notice; also, Odes, Poems, etc.

Bro. Morris will also compile, revise or prepare works for publishers, revise manuscripts, and do such other literary labors connected with the theme to which so much of his life has been devoted, as may be entrusted to him. He has several unpublished works on hand to which the attention of publishers is respectfully called. Address him at No. 545 Broadway, New York.

—We observed in a recent publication an extract to the effect that Napoleon was a Mason, having been initiated at Malta, when he was on his Egyptian expedition, and that in 1807 he visited a Paris lodge *incognito*, remaining nearly an hour without being recognized. The original article was contained, we think, in the Foreign Quarterly (Masonic). We refer to it only to point out the exceeding absurdity of the supposition that any man could visit a Masonic lodge *incognito*, and to mark positively the historical errors as to Napoleon's initiation. Rev. Mr. Lehmonowski, now a resident of Indiana, but for thirty years an officer in Napoleon's service, personally assured us that *he saw* that distinguished individual initiated in Paris, while he was First Consul. This of course settles the question.

—A practice has sprung up in this village of decorating everything with Masonic emblems. I observed three men on the street this morning with a large square and compass breast-pin, glittering in all the glories of Corinthian brass, upon their shirt-bosoms thereby emulating the brass which they must have had on their faces—for not one of them is a Mason, neither, indeed, can be! Our tavern, kept by a *sot*, has a conspicuous five-pointed star on the sign, and many is the traveling Brother who, at the close of a hot summer day, has been deluded by that sign and *taken in* at that tavern. Is this right? Is not this inveigling people under false pretences? Give us some light here.

It is both unfair and dishonest. The man who wears a Masonic emblem upon his person, says, in effect, that he is a Mason, and if he is not, he tells a falsehood. The tavern-keeper who surreptitiously appropriates one of our symbols for his sign-board, commits the basest species of hypocrisy for petty gain, and ought to be discountenanced by a moral community for the act. We are aware that some tavern-keepers come into possession of their houses after the signs have been painted—in such cases it is as much a falsehood to *retain* the emblem as it would have been to put it there clandestinely at first. We have seen a good deal of this in our travels, and have sometimes been astonished at the Brethren for their "suffering virtue and patience" in the matter. They do not consider that if they allow it to pass unrebuked, they leave the trap open for the unwary to fall therein. If, for instance, the tavern-keeper is allowed to retain the emblem to which he is not entitled, his house is a snare to the unsuspecting traveler who, if injured by his stay, (as he would be very likely to be, seeing that the landlord, who thus sails under a false flag, would be likely to prove himself a pirate!) how justly he may blame the Fraternity for his loss! But you will enquire, how can we prevent it? There is no law to prohibit the use of Masonic emblems to anybody! True; and so we let the Odd Fellows borrow part of them and the Sons of Temperance another part, and, by our silence, we seem to acquiesce in the injustice. If only our Brethren would *speak out* their objections, these things would be noticed by the public; and popular sentiment, which in the main is honorable and just, would cure the evil. Let us *speak*. We are strong enough, we ought to be bold enough; we have truth and justice on our side—let us show up the injustice of the thing to the world and our word for it, it will be remedied.

—Oh! Blest be that spirit of brotherly love
Which binds us together in peace and affection;
And when the last trump shall have sounded above
May the arm of Omnipotence give us protection.
Be the *plumb-line* our guide,
By the *square* we'll be tried,
And if worthy shall sit at our Grand Master's side;
Then that which was lost we shall once more regain
And *the word* shall shine forth in its lu-ter again.

—R. W. William Page, Deputy Grand Master of the Grand Lodge of the District of Columbia, in 1851, was lecturing to the fraternity in the Lodge-room in Alexandria, on May 11th, 1851, when he suddenly fell and expired.

—If you would shun regret and care,
Be sure to act upon the Square.

None live so calmly, free from evil
As those who walk upon the Level.

Erect, with eyes upon his *home*,
The Mason stands upon the Plumb.

—"The object of all ambition should be to be happy at home. If we are not happy there we can not be happy elsewhere. It is the best proof of a united family to see a happy fireside." These remarks apply well to our connection with the Lodge. If we do not enjoy our Masonry there we shall not enjoy it anywhere. It is the best proof of a united fraternity to see a happy Lodge. Reader, are you connected with a happy Lodge? A demitted Mason has no home: how can he enjoy Masonry? He is but a houseless wanderer in the fraternity, without a stake, without a Masonic name. Let such affiliate as soon as possible.

—On Eastward we travel in search of *more light*,
Till Death the destroyer shall darken our sight;
We'll rest then in darkness and wait for the sound
Of the Arch angels trumpet to rise from the ground.

—If one strike an organ without skill, it produces the harshest of notes. In Masonry, we must learn the succession of notes first, then their combination; first melody, then harmony; first the degrees separately, then connectedly.

—Have we a right to take up as a candidate, a man who has been a member of a clandestine Lodge?

If he was inveigled ignorantly into the clandestine Lodge and withdrew when he discovered his mistake—if, furthermore, he clearly expresses his abhorrence of the deceit practiced upon him and evinces then a disposition to acquire genuine Masonry from proper motives, you certainly possess the right to take him up. But if he went into the clandestine body with his eyes open, or now only desires to be healed from motives of curiosity, he ought to be rejected with contempt.

—Can we receive the petition of a man a few days under age?

We see no objection to it. It is often done. Young men who have waited anxiously for their majority that they may become Masons, petition even a month before the long-desired day, and the petition is received. But the committee could not make a *favorable* report until after that day had passed. We should love to see our sons thus eager in their Masonic desires, and would cheerfully second it in any good young man.

—Is a Lodge legally constituted without the letter G suspended in the East?

A Lodge *might* work, and some Lodges *do* work without the letter G or anything else that is calculated to facilitate labor or lecture. We have been in many a Lodge that has worked for ten years without ever spending as many dollars for Masonic furniture—and yet they have the conscience to charge as much for the Degrees and as boldly to claim Masonic privileges as those that have spent a thousand. To say that a Lodge *can not* work without a letter G is more than we would venture upon, seeing that men *can* make out with any shift; but we boldly affirm that it is impossible to do *good work* without it. The emblem is so easily made and suspended that we wonder at the apathy which prevails on the subject. Let every reader inquire the *use* of the letter G in a Lodge, and the inimitable moral application of it, and then, if there is none suspended in his Lodge, let him take a bit of wood or metal and cut one out forthwith. See Dr. Oliver's beautiful ideas upon this symbol. Were it lawful, we could relate many an interesting incident concerning the application of this emblem in our experience of Masonry—we look upon it, in fact, as the most important piece of furniture that a Lodge can be possessed of, except that indispensable one—the Bible.

—You ask our opinion of the following, from the New York Constitutions:

ARTICLE 10. We deem the establishment of a General Grand Lodge inexpedient. 1. Because a majority of the Grand Lodges are not agreed in it. 2. Because of the difficulty of agreeing upon its constitutional powers. 3. Because, from recent evidence, it seems probable that most, if not all the objects for which it would be established, can be as well or better accomplished without it. 4. Because the General Grand Bodies now in existence, have not fulfilled the expectations of the Fraternity. 5. Because the erection of such a body would necessarily occasion a heavy expense. 6. Because it would necessarily render the State Grand Lodges subordinate instead of independent bodies. 7. Because its decisions would, in most cases, be made by a few individuals, and would not carry with them the weight desirable, and might often be disregarded.

We look upon the project of a Supreme Grand Lodge in any form as an exploded idea. From our own observation of the Grand Lodges in various parts of the United States, we would as soon expect to see the American States resign their several forms of government and merge into a central government, as to witness the formation of a General Grand Lodge. The seven reasons above given will stand in the face of all future attempts at centralization. It is odd to us that the writers who are so strong against division of Grand Lodges, do not see that the same arguments they use apply against erecting General Grand Bodies. We believe that Masonry would be the better if all our *General Grands* were dissolved.

—"Give me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all liberties." This was the desire of a noble republican, John Milton; and he expressed the aspiration of every man who desires to be led through the knowledge of truth to the performance of duty.

—Every officer of a Lodge should memorize his respective portion. All the monitorial passages—which in the Master's and Senior Deacon's parts are lengthy—should be committed to memory. No officer should use a book only so long as he is engaged in learning his part, and every admonition to the candidate should come with all the impressiveness of an extemporaneous exhortation. No brother is a fit occupant of any office who will not take the trouble to memorize his portion.

—That true old Mason, our long-tried friend and patron, Bro. Thomas Posey, of Coryden, Indiana, who died March 10th, 1864, found a worthy biographer in Bro. T. R. Austin, LL. D., who says of him, in his Grand Lodge report: "Thomas Posey, Grand Senior Warden of this Grand Lodge in 1810, the first Mason made in what is now the State of Indiana, and since that period one of the most punctual attendants on his Lodge meetings, and who in his life continually exhibited a bright example of Masonic virtues, has been called to the Celestial Lodge above. Fourteen orphan children, reared, educated and started in the world by him, attest that he understood and practiced the tenets of our Order. A consistent Mason, a loving friend, a most estimable man, and a faithful follower of Christ, he has gone to his reward."

—As the world of matter is but the outer covering,—the casket of the world of intellect,—so is the Physical Masonry but the outer covering of Moral Masonry. The pearl lies within the casket—the precious meat within the shell; so does Moral Masonry lie within the ceremonies which reach only the eye and come in contact with the senses. Moral Masonry speaks to the heart. It has a language independent of all the languages of the earth, which may be understood by Hindoo and Moor, by the Persian and Turk, by African and American, by the Tartar and European alike. It is the great symbolic tongue, whose words I may not repeat save in the honor-guarded Lodge.

—The By laws of a Lodge should often be read and expounded to the members, and their meaning clearly conveyed by the Master. They ought not frequently to be changed. Better bear with them, even if in some degree imperfect, than to mutilate them by alterations. Better adopt a new set, than to alter the old one materially.

—How eloquent was the plea of "the Man after God's own heart" when he prayed, "Oh, Thou, my God, save Thy servant that trusteth in Thee!" Thus we may safely say to every one who declares that his trust is in God: "Rise then and go your way in safety! for God will save His servant that puts his trust in Him."

—The following lines were written to illustrate the same case as that you describe. The Grand Lodge of Indiana at its last session, appropriated *One Thousand Dollars* towards the Sanitary Commission, whose business it is to relieve these objects of distress:

COMING HOME TO DIE.

[Written upon witnessing the return of some wounded and sick soldiers coming to receive the sympathies of their friends ere resting in soldiers' graves.]

The war-worn soldier leaves
The camp where comrades lie:
  Alas, his cheeks, how deathly pale!
  Alas, his limbs, they bend and fail!
    HE'S COMING HOME TO DIE!
The last tattoo yet lingers on his ear,
The last command the dying brave shall hear.

The heavy, mournful look—
The melancholy eye:
  He's thinking of his comrades now,
  Who went with him a year ago;
    Who went with him to die!
Their joyful shouts yet linger on his ear,
Their songs and revelings he seems to hear.

Meet him with cheering words—
Hands full of sympathy:
  Throw wide your doors in welcoming;
  Let WOMAN'S LOVE her graces fling
    Around him ere he die:
He dies for woman's love and woman's faith!
Her honor lives in that brave patriot's death.

Now go with trumpets forth—
Let drum and fife reply:
  Join, oh ye patriots, round the grave,
  Of him, the generous and the brave,
    Who homeward came to die!
The last tattoo has beat upon his ear,
The last command the fallen brave shall hear!

—In Burns' queer "Address to the Devil," this funny verse occurs:

When Masons' mystic word and grip
In storms or tempests raise you up,
Some cook or cat your rage maun stop,
    Or strange to tell,
The youngest Brother you would whip
    Aff straight to hell!

—At every Grand Lodge session the members are annoyed, and valuable time is lost by the action upon individual applications for "leave of absence," until they become almost a nuisance. At the last session of Indiana the granting of cases individually was estopped by a motion of Bro. Carter to permit the representatives to retire to their homes when they should so please; and the representatives were instructed to give sufficient notice to the Committee to prepare a Pay-roll, that said Committee might have the mileage and per diem computated and ready. Probably this was as good a manner of settling the matter as any.

—Bro. King, Grand Secretary of Indiana, has set his hand to a proposition to sell a series of "Masonic Clay Memorials," for the benefit of the Sanitary Commission. These are described as "Symbolic Frames, the base formed of a twenty four inch guage and common gavel, the supports a level and plumb, and the crown piece a square made of solid ash, from the old Clay mansion." Within the frame are a photograph of Clay, and other historical objects. These are got up by Bro. J. Lee Knight, of Delhi, Ind., and we should think must be very tasty and valuable. Ten dollars per share for 100 shares is the price, and the result is to be determined by lottery or drawing, by a committee of Masons.

—Departed this life, September 28th, 1864, in Marion county, Indiana, Thomas J. Todd, aged 67 years. He was the youngest son of Gen. Robt. Todd, of Lexington, Ky., and born near that place in 1797. He removed in early life to Indiana. The deceased was thoroughly educated, a graduate of Transylvania University, of a clear and vigorous intellect, but singularly modest and reserved in disposition. He held at different times posts of honor and trust, and filled every station, public and private, with fidelity and integrity of purpose. He was a member of the Presbyterian Church for more than forty years, and few have left behind them a better record. He was interred with Masonic honors. A large family of children and many friends are left to mourn his departure.

—The mission of Freemasonry is one of mildness and peace. It carries with it no panoply of power, but its own purity of purpose; its own intrinsic excellence and value.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

Masonic Law and Usage.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

Increase our Subscription Lists.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

Advertisements.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

Uniformity of Rituals.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] NOVEMBER, 1864. [No. 11.

Lawful Aids in Studying Masonry.

If Freemasonry were but a "system of mutual recognition," as some think, the study of it might be confined to the learning its "signs, tokens, words, and points of entrance," an easy matter, requiring but an hour's consideration. A considerable portion of the Fraternity do in fact limit their knowledge of Masonry to that, and in truth are decidedly inexpert, even in those easy portions.

If, in addition to the scanty knowledge above described, it were required that every Mason should know how "to open the lodge in the three degrees," only another short hour would be required for the ceremony of opening and closing is adapted to the most ordinary comprehension.

Finally, if it were part of the old requirements that every brother should be able "to work the ritual (ceremony) of the three degrees," it is still no great trial of mind or memory, and there are but few of the Masonic brethren who could not acquire it. The most of those lecturers, who are noted among us were men of moderate capacity and less learning. Neither Cross, Barney, Hawkins, nor any of a score we could mention, possessed gifts, natural or acquired, which need discourage any brother of the present generation from striving with them in the path of glory.

But there is something more, something which demands a greater trial of memory than the acquirements alluded to, that goes to the formation of a "bright Mason," and even that is not beyond the reach of an aspiring brother. There are lawful aids to the study of Masonry which render its acquisition far from hopeless to any brother. The *Monitor* of Webb is ingeniously devised to assist the explorer in the *arcana* of Masonry, and other aids, similar in character, are available. The *National Freemason,* whose editor was an intimate friend of Barney, says, in a late issue: "We have been astonished at many brethren complimenting Brother Barney, and yet condemning Brother Morris. We know the fact that Brother Barney prepared the degrees and lectures in a cipher too easily understood. We know European Masonry publishes very largely its ritualism, *ipsissima verba,* and without one note of objection from the eastern Masonic world."

All this is correct in point of fact, and the fact that such aids were *always* used and *necessarily* used, and by the fathers of the present and past generations, is just as important a fact to publish as any other fact in the history of the Masonic Craft.

* * *

No Wonder.—Need we wonder that our "beautiful system of morality veiled in allegory and illustrated by symbols," has suffered from neglect, ignorance and careless indifference? Need we wonder that our Temple exhibits the marks of unskilful workmen, that its symmetry has been broken in upon, and its beauty marred; its walls unplumbed; its stones unsquared; its pillars neither Tuscan, Doric, Ionic, Corinthian or Composite; and its arches unfinished, for want of key-stones? We need not wonder at all this. Our wonder need only be, that Freemasonry still survives; that the building of the Temple has progressed at all, or that its walls, its pillars, and its arches, have not long ere this fallen, and crumbled in one vast ruin.

Scott's Programme of Lectures.

The celebrated author of "Analogy of Freemasonry," Charles Scott, of Mississippi, (deceased in 1861,) projected a course of lectures to be delivered in New York, in 1854, of which the following was the programme. Unfortunately the plan was never carried out:

Lecture 1. The origin of Freemasonry proved by tradition and internal circumstantial evidence. Its intimate connection with the doctrines of Divine Revelation. The *Greater Light.* Five great events commemorated, and their typical character.

Lecture 2. The landmarks of the degree of E. A. The relation which this degree bears to the degrees of F. C. and M. M. Its emblems, &c., adumbrate the great event celebrated in the third degree. The wonderful structure of the Masonic ritual. Candidate's mode of preparation, &c.

Lecture 3. The truths embodied and preserved in Freemasonry. The ceremony of initiation. Belief and trust in God. The lambskin. Masonic aprons. The mosaic pavement. The blazing star. The beauty and glory of its location. The Circle. The perfect point. Working tools of E. A. Their use in a speculative sense.

Lecture 4. Light and darkness. A new creature and a new creation. The ruined and degraded nature of man. The *lost* estate may be regained. Labor, in a certain sense, typical. A state of preparation. Duties and obligations of E. A. Signs, words, &c.

Lecture 5. The ancient name of Jehovah. God without beginning and without end—the *alpha* and *omega* of Freemasonry. Jacob's Ladder. Cloudy canopy and seven stars. The three great lights. Pillars of wisdom, strength and beauty. Masonic lodge, its construction, &c. Progress of science and truth.

Lecture 6. Symbolical references of degree of F. C. The building of King Solomon's Temple, and construction of speculative Masonry. Degree of Mark Master's part of F. C. Middle Chamber. A day of rest. Symbolical nature of the number *seven.*

Lecture 7. Molten pillars. Their ornaments. Globes, terrestrial and celestial Winding staircase. Emblem of plenty. Mysteries of Masonry lie beneath the surface of the institution. Symbolical nature of the number three.

Lecture 8. Degree of M. M. Comments on first lecture. Solemn duties of Master Masons. Nature and necessity of this degree. Its connection with degrees of E. A. and F. C. Its wonderful developments. Sublime ceremonies and doctrines. Wisdom of our ancient masters in making ample provision for the whole craft. The fall of man. The means of restoration.

Lecture 9. The mercy contained in the original curse. The necessity of death. Immortality of the soul. Resurrection of the body. Character and life of chief builder. Broken column, emblems, &c.

Lecture 10. Recapitulation of argument and evidences on which it is founded particularly enforced. Moral influence of Masonry —its mission and destiny.

Maxims of Pythagoras.

This distinguished philosopher and Mason was accustomed to instruct his pupils in sententious maxims, concealing, under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. *Wear not a ring.* Do not encircle yourself with ignorance. *Turn away from thyself every edge.* Be prudent and subdue your passions. *Take off thy right shoe first.* Be careful of the consequences of every enterprise in which you may engage. *Traveling from home turn not back, for the furies go back with you.* When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim he particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the highest attainments in it of which they were capable. *Look not in a glass by candle-light.* Spurn superficial knowledge. The motto of Pope is—

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pieran spring!"

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." *Pass not over the balance.* An exhortation to equality and Justice. *Put not meat in an unworthy vessel.* Our Saviour gave the same maxim, "Cast not your pearls before swine, lest they turn again and rend you." *Eat not the heart nor the brain.* Do nothing that can affect the fraternal bond that makes one of the brotherhood. *Sleep not at noon.* Be awake and active to secure knowledge when it is in the way of being dispensed.

Masonic Events that Occurred in November.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1811, 3d, D. S. Goodloe. 1778, 19th, Ebenezer Wadsworth. 1780, 24th, Nathan B. Haswell. 1834, 26th, D. H. Wheeler.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1830, 3d, Winslow Lewis. 1851, 3d, Heman Ely. 1752, 4th, Washington. 1816, 4th, Alex. Macomb. 1821, 8th, Philip C. Tucker. 1815, 22d, Henry Wingate. 1852, 25th, William B. Langridge. 1856, 26th, Edward Brewer. 1849, 28th, John Q. A. Fellows. 1849, 28th, Frederick Hall.

DEATHS OF WELL-KNOWN MASONS.

1856, 1st, James Webb, P. G. M., Texas. 1841, 2d, Sir Alex. Burnes (killed). 1811, 7th, Jos. H. Daviess (slain). 1813, 7th, Robert R. Livingston. 1862, 11th, James M. Porter, Sr., D. D. G. M., Easton, Pa. 1856, 13th, Willis Stewart, P. G. M., Ky. 1855, 18th, Joseph C. Harrison, G. H. P., Texas. 1835, 21st, James Hogg, the Ettrick Shepherd. 1807, 24th, Brant. 1836, 24th, Frederick Dalcho. 1851, 25th, John Posey. 1863, 25th, J. B. Yates Sommers, D. G. M., N. Y. 1794, 28th, Baron Steuben. 1815, 28th, Samuel Dunn. 1845, 28th, Ignatius A. Few. 1863, 30th, King Kammehammeha IV.

CORNER STONES PLANTED.

1852, 4th, Masonic Hall, Bastrop, La. 1857, 4th, St. John's College, Little Rock, Ark. 1859, 10th, St. Patrick's Bridge, Cork, Ireland. 1789, 16th, New College, Edinburgh, Scotland. 1827, 20th, Wolfe and Montcalm Mon., Quebec, C. E. 1791, 30th, Bridewell, Edinburgh, Scotland.

EDIFICES, &C., MASONICALLY DEDICATED.

1820, 1st, Temple, Philadelphia. 1855, 8th, Fraternal Hall, Hyannis, Mass. 1767, 24th, Masonic Hall, Dalkeith, Scotland. 1846, 24th, Hall, Worcester, Mass. 1857, 25th, Monument to General Worth, New York. 1822, 29th, G. Hall, Baltimore, Md.

CASUALTIES.

1818, 3d, Ex. Coffee H., Boston, Mass., burnt. 1855, 24th, Office Signet, Marietta, Ga., burnt. 1858, 25th, Masonic College, Uniontown, Ala., burnt.

MASONIC GRAND BODIES ORGANIZED.

1855, 2d, G. L., Canada. 1736, 4th, G. L., Scotland. 1838, 25th, G. L., Arkansas. 1820, 30th, G. L., Espagnola, Cuba.

MISCELLANEOUS.

1841, 1st, Freemasons' Monthly Mag., Boston, Mass., est. 1849, 1st, South. and West. Masonic Miscellany, Charleston, S. C., est. 1819, 4th, Thomas Smith Webb re-interred. 1852, 4th, Cent. Cel. Washington's Init., largely attended. 1854, 4th, Obsequies Edmund P. Hunter, G. M., Va. 1781, 8th, First Lodge in Vermont chartered. 1855, 8th, Masonic Scientific Lectures (Mackay) New York. 1819, 9th, G. L., R. I., sol. re-int. of P. G. M. Webb. 1857, 10th, Masonic Biographical Reminiscences (Morris), Louisville, Ky. 1756, 13th, St. Andrew's Lodge, Boston, Mass., chartered. 1855, 14th, Conv. Leavenworth, to est. G. L., Kansas. 1790, 24th, Prince of Wales, G. M., England. 1798, 24th, Paul I, G. M. of Knights of Malta. 1832, 29th, Fifth Con. G. G. En., and Seventh Con. G. G. Ch., U. S., Baltimore, Md. 1837, 30th, G. L. Scotland, adopted this day for its G. A. C. 1843, 30th, Duke of Athol installed G. M.

A DELIGHTFUL LEGEND.—There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family. On this part was sown a field of wheat. On the evening after harvest, the wheat having been gathered in separate shocks, the elder brother said to his wife, "My brother is unable to bear the burden and heat of the day; I will go, take of my shocks, and place with his, without his knowledge." The younger brother, actuated by the same motives, said to himself, "My brother has a family and I have none; I will go, take of my shocks, and place them with his, without his knowledge." Judge of their astonishment when, next morning, they found their shocks undiminished. This transpired several times, when, on watching, one night they met half way between their shocks, with armsful.

Eccentricities.

We have, once or twice before copied, from the *N. Y. Dispatch*, communications under this head. In a late issue we find another, which shows up the extravagant spirit of politics which periodically crazes our people, and interposes too often to check the flow of Masonic love. We copy it:

"Since my last I have been actively engaged in election matters: that is to say, in trying to keep our brothers in my lodge from pulling one another to pieces on the great national question, "Lincoln *vs.* McClellan." Now, I am a man who could never see anything to get excited about in a Presidential election. I actually married a woman whose father had been to Congress, so little do I care for the conventional etiquette of the day. One of my second cousins is a New York alderman, and yet he often comes to see me, and I go out with him arm in arm, publicly! People point at us, and whisper; but what do I care?

But the members of my lodge went in, one and all, for President-making. They bet their money—oh! how they did bet! They quarreled. The W. M. had a serious altercation with the S. W.—so serious, that we have had no meeting of the lodge since that funeral occasion I wrote to you about, and goodness knows when we shall meet again. The Secretary was imprudent enough to wear a political badge in the lodge-room, to which the Tyler so much objected, that he went off, sword and all, leaving us up in the room, to get out through the ventilator. It is a horrid affair all around, and I don't know how it is going to end.

I have a question in Masonic law for you. First, let me refer you to the anecdote of Dr. Fagin's celebrated salve. Somebody's dog had had his tail accidentally cut off, and the owner bought a box of the salve and applied it to the stump. Instantly a new tail sprouted forth! A little boy picked up the old piece, and put salve to that; instantly a new dog sprouted forth! Now, which is the original "dorg?"

Lodge A. having got into a bad condition, twelve of the members got a dispensation, and went to work. They did so well, that all but nine of the old members joined them. Now, which is the original "dorg?"

If Good Men All Were Masons.

Lines composed and fraternally inscribed to R. W. Peter B. Lawson, of Cold Spring, N. Y., P. D. G. M.

BY BROTHER ROB MORRIS.

There's never a tear would flow
  But some kind hand would steal it;
There's never a sigh would go
  But some kind heart would feel it;
There's never a widow sad.
  There's never an orphan lonely,
But some one would make glad
  With smiles of joy, if only
THE GOOD MEN ALL WERE MASONS!

There's never a word profane
  Would be by mortal spoken;
There's never a blow would fall,
  And never a law be broken;
There's never a man would die
  Away from loved ones, lonely;
There's never a shuddering cry
  Would mount to Heaven, if only
THE GOOD MEN ALL WERE MASONS!

But every heart would smile
  And tongue break out in singing;
And stores of corn, wine, oil,
  The generous would be flinging;
And each would strive to make
  The path of life now lonely,
And green and flowery way,
  Like Eden's walks, if only
THE GOOD MEN ALL WERE MASONS!

But as the good men all
  Are *not* in our connection,
Let's try what few we are
  To be of one complexion;
Let's try, though frail and weak,
  And oft-times poor and lonely,
To show what life would be
  And man would do, if only
THE GOOD MEN ALL WERE MASONS! —*N. Y. Dispatch.*

Nox Masonica.

ARTICLE THIRD.

[CHRACTERS—Clergyman; Veteran; Stone mason; Cosmopolite; Poet; Orator; Humorist.]

Orator—What new decision of our Grand Lodge is this? who ever heard of such Masonic Law before? where on earth did the Committee of Grand Lodge find such a piece of jurisdiction?

Humorist—Where did the cobbler find this piece of leather with which he mended my boot-sole this morning? why, *he cut it to fit!* He measured the hole with his practised eye and then snipped off a piece of leather to fill it. Don't you know that that is the origin of nine-tenths the decisions of Grand Lodges; they only cut up their goods to close the rent.

Clergyman—The year I was Grand Chaplain of the Grand Lodge, a case occurred which favorably illustrates your comparison. The Master of a Lodge had proved himself a skeptic in divine revelation; he had spouted infidelity at the corners of the streets and offended many, as well Masons as non-Masons. The Grand Master removed him from office, basing the act upon general principles, admitted by lying at the foundation of Masonry, and the matter thus came up an appeal to the Grand Lodge. We had on our side the best speakers, the best authorities, and surely the best cause. All the *symbolisms* of the Science were on our side to justify the act of deposing. Yet, as you say, the leather was snipped to fill the hole. Instead of letting the brother take his chance by the admitted principles of Masonic jurisprudence, an application of Masonic jurisprudence was made to his case and he was reinstated.

Stonemason—When I begin to build a wall I draw my plans upon the strength, length and powers of resistance of my materials. I don't attempt to stultify nature by adapting her to my laws, but I adapt my work to her laws.

Veteran—We never knew anything about such a thing as Masonic jurisprudence before Morgan's day. The very term was invented, I am told, by a New York Mason still living. In my time we used *three squares* which we applied to every Mason's conduct which was charged as defective: 1st. The By-laws of the lodge; 2d. The Constitution of the Grand Lodge 3d. The Great Light upon the altar. By these three we could work and not materially err.

Cosmopolite—I have seen the three largest Masonic collections of books in this country, viz: Morris', Jones', and Carson's, and have looked somewhat curiously upon the mass of "Decisions," "Reports" and "Elucidations" of Masonic Law. If there is anything in human literature more contradictory and worthless, let me know it.

Poet—Methinks the principles of Masonic Law were happily condensed into two by the voice that raised Lazarus from the dead: "Thou shalt love," etc. Nobody ever violated a principle of true Masonic Law accidentally; nor did I ever hear of anybody going to a work on Masonic Jurisprudence to learn what he should do. He goes, I apprehend, to see how he shall best escape from a penalty he has incurred.

But I want you to hear a stranger in Washington as an illustration of one who knew the law and kept it:

Excellent he in JUSTICE; if *to do*,
  In all that life presents from day to day,
To others as you would th y do to you,
  If this be Masonry, a Mason he!
Unswerving to the right or left, his way
  Was onward, upward; in his hand
The scale of righteousness was equipoised to pay
  HOMAGE TO GOD, hail Great Creator, hail!
JUSTICE TO MAN, for man was Brother cherished well.

◆

MUSICAL BRETHREN.—No Lodge is willingly held without songs and music, or a piano at least. If there are many brethren belonging to a Lodge who can contribute to the musical entertainment, they form themselves into a musical society, and thus provide both social and sacred musical entertainments.—*Gadicke.*

An Exciting Question in Masonic Law.

The reception of a "Circular Letter" from the Grand Master of Washington Territory, dated July 6, 1864, in relation to a passage between that intelligent body and the Grand Lodge of Oregon, calls out an expression of opinion as to the merits of the case. We are well aware that newspaper discussions do not settle Grand Lodge quarrels; too many, on the contrary, aggravate and even produce them. But future embarrassments are sometimes obviated by a proper showing up of mooted points as they arise, and the one now before us is the more worthy of notice because some of the best members our fraternity can boast feel themselves aggrieved by action had in the case cited.

The case, as opened in the Circular Letter, is this: the Grand Master of Washington Territory, M. W. Thomas M. Reed, a truly intelligent and law-abiding Mason, passing through Oregon, in Nov., 1863, learned that a petition was on foot to form a new lodge within his jurisdiction, and that it would probably be presented to the Masonic authorities of Oregon for their approval. But read his own language:

"I called upon M. W. Bro. McCraken, and in anticipation of his receiving it, *asserted* the jurisdiction of the Grand Lodge of Washington, and earnestly insisted that he should take no action in the matter. I directed the Representative of Washington near the Oregon Grand Lodge, (Rev. Bro. T. H. Pearne, D. D.,) in the event of the petition being formally presented, to protest in my name, and for the Grand Lodge of Washington, against any action by the W. M. Grand Master of Oregon. In this condition of things, I started for Olympia.

Without any further communication between M. W. Bro. McCraken and myself upon the subject, I was not a little surprised, when, about the middle of January, 1864, by an item in a newspaper, I was advised that Bro. McCraken had issued the Dispensation prayed for, and had by that act established a subordinate Lodge within the clearly defined jurisdiction of the M. W. Grand Lodge of Washington, and in defiance of the express provision of the Constitution of the Grand Lodge of Oregon. Art. VIII, Sec. 1 of which Codstitution, provides:

'The Grand Lodge may grant charters for new Lodges, to be located within the limits of its jurisdiction, to a competent number of worthy Brethren, applying therefor: Provided, that no new Lodge shall be established by Dispensation, or otherwise, excepting upon the recommendation of the Lodge nearest or most convenient to the place of the location of the proposed new Lodge.'

Here is the limit of power to the Grand Lodge to *charter* subordinate Lodges, circumscribed to the "State of Oregon." True, Art. VII, Sec. 1, allows the Grand Master to issue a Dispensation "*within the limits of this jurisdiction*, or where no Grand Lodge exists." With this seeming conflict between constitutional provisions, which seem to grant more power to the Grand Master than to the Grand Lodge, I have nothing to do. Receiving no other notice, I waited until April 18th, 1864, when I called upon M. W. Bro. McCraken, and protested in person against his action. This interview was followed by the protest—all of which has been of no avail. It is believed that this document establishes the fact that so much of Idaho Territory as had been in Washington, *was* and *is* in the jurisdiction of the Grand Lodge of Washington.

The act of M. W. Bro. McCraken—*now* the act of the M. W. Grand Lodge of Oregon—has, in addition to its contempt for my franchise, and for the jurisdiction of this Grand Lodge, trespassed upon the rights of two "just and lawfully constituted' subordinate Lodges, working under *charters* of the M. W. Grand Lodge of Washington. By the Constitution of the Grand Lodge of Oregon, the establishment of a new Lodge was contingent upon the *consent* of the Lodge *nearest* or most convenient to the place of location of the proposed new Lodge. Such Lodge was either Walla Walla No. 7, or Lewiston No. 10, the latter in Idaho Territory, both under Washington charters, and both of which, though *nearest* and most *convenient* to Boisé, were passed over as having no rights that the Grand Master and Grand Lodge of Oregon were bound to respect."

The Grand Master's Circular is followed by a strong and impassioned communication from the Grand Secretary, R. W. Elwood Evans, to the Grand Master of Oregon, protesting fraternally and solemnly against his action, expressing a painful regret at action which seems to him hasty and inconsiderate, and suggesting that it would tend to the weakening of peace and harmony. The following extracts evince the tender spirit in which the address is couched:

"How earnestly he hopes that in Masonry there should be an approximation to reality of the Poet's thought—

'Lands intersected by a narrow frith,
Abhor each other, * * * which had else
Like kindred drops been melted into one.'

How painful to him that hasty action, however laudable the motive prompting it, should make a question, the discussion and settlement of which might, even by a remote possibility, interrupt the agency of that truly catholic spirit of Masonry which invites the brethren from each to visit and fraternize with the other. Let us pause, while there is yet time, and avoid all occasion of difference."

We have said enough to show the merits of the case, and we presume every reader will be prepared to endorse our views, which are substantially those of the writers of the above-named communications, and sometimes in their own language:

1. The action of the Grand Lodge of Oregon subtracts from the franchises of a sister Grand Lodge, abridges its jurisdiction, and, so far as the territory is concerned where intended to operate, ignores its existence altogether.

2. Where the area of a Grand Lodge is once defined, said Grand Lodge acquires sole, supreme and sovereign Masonic jurisdiction within such limits until proper steps are taken whereby such jurisdiction is lost by one body to be acquired or succeeded by a newly-established Grand Lodge. For instance, when Tennessee was stricken from North Carolina and the Grand Lodge of Kentucky granted one or two Dispensations for new lodges in the latter Territory, such a protest was sent up that Kentucky receded from her claim and North Carolina retained exclusive jurisdiction—until the Grand Lodge of Tennessee was formed.

3. The action of Oregon was discourteous, unwise and contrary to well established principles of Masonic comity and Masonic law.

—Wisdom allows nothing to be good, that will not be so forever; no man to be happy but he that needs no happiness than what is within himself; no man to be great or powerful, that is not master of himself.

The Master Mason.

At the summit of ancient Free and Accepted Masonry stands the third, or Master Mason's Degree. There is no *higher* degree, legitimately so called. Whatever other degrees, styled Masonic, the ingenuity of man may have invented, they can lay no claim to superiority over the third or Master Mason's Degree conferred in the Blue Lodge. None of them can compare with it for antiquity or universality. The numerous additions which have been made to the body of Freemasonry on this continent and in some European countries, are comparatively modern institutions, and are only Masonic by virtue of their association with and foundation on the Master Mason's Lodge. They are merely so many wheels within a wheel; are simply the keys which give admission from one association of Master Masons into other and interior associations of Master Masons.

Whatever of ancient Masonry may be met with in the Chapter, there is abundant evidence that it has been separated, perhaps unwisely, from symbolic Masonry. The Encampments of the Knightly Degrees, the societies working under the Scottish Rite, the Right of Mizraim, of Memphis, or by whatever other name these degree systems may be known, add nothing to Freemasonry pure and simple. They give it no direct support. They grow up along side the Masonic Institution, deriving nourishment from it, are essentially parasitical, and too frequently, the undue importance they have assumed, and the dissensions they have created and fostered have well nigh sapped the life from large branches of the parent stem. They may contain much to please the fancy, or supply the reasonable want of many minds, much which may be adapted to certain localities or to the cherished notions or opinions of certain classes of men embraced within the folds of the Masonic Fraternity, but not one of these systems is calculated to attain to that universality to which Freemasonry proper aspires. They are in no particular adapted to the whole, but only to portions of the great human family, and are incapable themselves of fulfilling the entire mission of Masonry on earth. In fact they make no pretense of possessing that distinctive attribute of Freemasonry—universality.

Such Masons as wish to see the religious element more distinctly displayed than in the symbolic lodges find their desire gratified in the Royal Arch system. Those who are pleased with the semimilitary constitution, and chivalric features of the Encampment will find all they seek in the Orders of Masonic Knighthood. Such again as desire to investigate the Apocrypha of Ancient Accepted Masonry, and the distinctions of high degrees may realize their aspirations in the Lodge of Perfection and the Consistory. While those who have Coptic predilections, may find mystery sufficient in the mystic chambers where the Memphisian rites are practised. Still the only conclusion to which the thoughtful Freemason can arrive is, that in the foremost rank of true Freemasonry stands the third, or Master's Mason's Degree, and that all which is essential in the system may be found within the Blue Lodge.

Formerly lodges consisted entirely of Masons of the second, or Fellow Craft's degree. In process of time the Apprentice's degree was introduced as probationary for applicants for fellowship in the Order, and preparatory therefor. The pillars of Wisdom and Strength being thus already represented, the degree of Master Mason, representing the pillar of Beauty, and combining in itself the marks of Wisdom and Strength, was introduced to complete the structure.

As the Entered Apprentice repesents youth, and the Fellow Craft manhood, so the Master Mason is representative of age, with its ripened experience and mellowness. The third degree also symbolizes Hiram Abiff, "the widow's son," the Architect and beautifyer of the Temple, who fills so important a space in the legend of Masonry; and also the third or principal round of the theological ladder, Faith, Hope and Charity—"but the greatest of these is *Charity*, for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, to the boundless realms of eternity."

The Master Mason's degree is the cap-stone of our system, and the completion of the Royal Arch. Hence the implement of our Craft more particularly adopted as a jewel of the third degree, is the Trowel, which is used by "operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, save the noble contention, or rather emulation, of who best can work and best agree."

In the Entered Apprentice's degree the foundation of a Masonic life is laid in morality; in the degree of Fellow Craft the system is made conformable to the teachings and influences of speculative science; while in the Master Mason's degree, the lessons of morality and science are combined in a perfected system, which is nearly akin to, if not religion itself.

There is Freedom among the Apprentices, Equality among the Craft, and Fraternity among Master Masons,—Fraternity which will yet prove the great healer of the many ills to which Humanity is heir. As Master Masons let us therefore stand erect, fully conscious of the high dignity of our calling, and impressed with the lofty and generous mission of Freemasonry, let us take up the various implements of our Craft and faithfully ply our vocation.—*Masonic Monthly.*

Public Demonstrations.

A double advantage is derived from Masonic exercises of this sort—one to the community and one to the Fraternity. The community never fails to have received a good impression from it, provided due order and decorum are observed; and the result of their gratification is seen in the tangible form of *applications for initiation.* The Fraternity gains a large blessing in the way of acquaintance extended and light diffused. Lodges contiguous to each other, should never let a twelvemonth pass without communicating with each other in some form of Masonic celebration. By this means localisms are avoided, prejudices done away, a better appreciation of the universality of our Institution is formed, and all departments of the Temple made more light. The sacrifice needed to effect such objects should never be begrudged. The money could not be better spent. The time is well disposed of which goes for Masonic gain. It is a *duty* in Freemasonry to become acquainted with each other.

Bigotry.—There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing—an unlawful thing—a sinful thing. Why? Because we detest it—abhor it! To pity such is no mean part of Christian love, since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals or politics.—*Turner.*

Four Chapters in American Masonic History.

CHAPTER THIRD—1826 TO 1861.

The period now under consideration is that in which Anti-masonry reared its head, flourished, became rampant, declined, fell. 21 Sept., 1826, a man named William Morgan, a resident of Batavia, N. Y., was taken from the country by some Masons to suppress an attempted exposure of the secrets of the Order, and this, although no evil motives may have actuated it, led to an inquest and an excitement. The disappearance of Morgan was then made the pretext of an attack upon Masonry itself! Politicians took it up and made it the basis of a party. All the machinery of partizanship was put in motion and the result was as suggested above.

Under this influence, lodges first became alarmed, ceasing to make initiates, then ceasing to hold meetings, finally throwing up their charters. Two Grand Lodges, Michigan and Illinois, succumbed under the excitement. That of Indiana was on the verge of extinction; that of Kentucky was reduced to a meagre quorum. New York lost more than 300 of its constituent lodges; Vermont and Rhode Island became the subjects of legislative enactments, from which the former suffers in the weakening of its covenants to this day. Many of the leaders of the Order became impressed with an apprehension that the whole framework of Masonry would go to pieces. From 1826 to 1836 this singular warfare continued.

Michigan organized its Grand Lodge in 1826; Florida, 1830; Texas and Arkansas, 1838; Wisconsin, 1843; Iowa, 1844; California, 1850; Oregon, 1851; Minnesota, 1853; Kansas, 1856; Nebraska, 1857; and Washington Territory, 1858. This added to the number of 25 reported in our last chapter, made an aggregate of 37, including Illinois, which resumed labor in 1842, after its temporary extinction, mentioned above. To these 37 may be added, to the list of American lodges, Canada, organized in 1855, making the aggregate 38.

Masonic literature was, like the Order itself, long under a cloud. In 1826, *The Escritoir*, or *Masonic and Miscellaneous Album* was established by E. B. Child, at Albany, N. Y.; the same published, commencing a year later, *The American Mason Record*, which survived several years. In 1827 R. Martin began, at Batavia, N. Y., *The Masonic Intelligencer*. In 1828 C. W. Moore began, at Boston, Mass., *The Amaranth*, or *Masonic Garland*. The same year L. F. W. Andrews commenced, at Pittsburg, Pa., *The Masonic Souvenir*, and *Pittsburgh Literary Gazette*.

In 1829 E. J. Roberts began *The Craftsman*, at Rochester, N. Y. The same year Moore & Leavey, at Boston, Mass., began *The Boston Masonic Mirror*. In 1837 McCabe & Ball, at Fredericksburgh, Va., began *The Masonic Olive Branch*. In 1839 L. G. Hoffman began, at Albany, N. Y., *The American Masonic Register*. In 1841 Davis & Thompson began, at Augusta, Ga., *The Masonic Journal*. In 1842 C. W. Moore began, at Boston, Mass., *The Freemasons' Monthly Magazine*, and since that time the name of Masonic periodicals is "legion, for they are many."

* * *

DO MASONS GIVE TO ANY BUT THEIR OWN?—Listen to the following narration: In a certain county of a certain State a collection was to be made up for the relief of a distressed family, not Masons, nor in any way, nearer than the kindred of Noah, attached to the family of Masons. Two subscription papers were prepared; one in the hands of a benevolent gentleman, a non-mason, was to be presented to the non-masons; the other, in the charge of a zealous Mason, was to contain the donations of the Fraternity alone. The result. On the former were the names of more than one hundred persons, the aggregate of whose benevolences was thirty-five dollars, being about an average of thirty cents apiece. On the other appeared the signatures of about forty Masons, the sum-total of whose gifts was more than one hundred dollars, being an average of nearly *three dollars each*. Look on this picture and then on that!

Masonic Celebration at Boston, Mass.

There is no better place for Masonry than Massachusetts; no more Masonic place in Massachusetts than Boston. The Craft there whose Hall was burned, as our readers will recall, last summer, laid the corner-stone of another to be located on the same ground (corner Tremont and Boylston Sts.,) on Friday, Oct. 14, 1864. Several correspondents have sent us reports absolutely voluminous; we make such abridgments as our space permits.

Though the weather was making a bad spell of it, more than one thousand Freemasons took part in the proceedings, representing all the New England States and some others. The Craft n procession were made up into twelve Divisions, the oldest lodges, of course, composing the last. Chapters and their Commanderies closed the rear. But few citizens were present to witness the ceremonies, the unfavorable weather explaining their absence. As usual in such cases, the lines *began* to be formed just *three hours* before the procession started, and many became thoroughly chilled in consequence.

The ceremonies were properly conducted by the older standards, the Hymn "Great Architect of earth and heaven" forming the preface. The inscription in the plate to be deposited in the corner-stone was then read and the proper address made to the Architect. Then the Grand Master gave three knocks upon the ashlar and said: "I find this Foundation-stone well-formed, true and trusty, and may this undertaking be conducted and completed by the Craftsmen according to the grand plan in peace, love and harmony." Other remarks, from an English form of Consecration, followed; then a Prayer from the Grand Chaplain, from which the following sentences are good specimens and good words: "May every Mason who enters under the roof of this intended building remember that the secrets of the Lord our God are with them that fear Him. May this good work prosper. May the workmen be comforted. May no strife, brawling or unseemly words be heard within the walls. May the Master love the brethren and brethren honor the Master. May the coming in and going out of the brethren be blessed forevermore. May there be plenteousness here and the voice of thanksgiving forever heard. May no waning or sorrow of heart be known. May the true wayfaring Mason find comfort in his journey when he tarrieth for a time within the gates of this house." We wish we had space for the whole of this fine invocation.

This was followed by an Address from Grand Master William Parkman, filled with good sentiments, which in future issues we will present to our readers. Bro. Parkman is one of the most intellectual Craftsmen in the Temple and his Addresses are full of light.

The proceedings of the day closed with Festivals at the various Halls of Boston.

—An author ("Philosophy of the Plan of Salvation,") speaking of binding ties, justly observes:

"The natural tie of consanguinity, or a common parentage, is a strong bond of affiliation among men. And there are others which, in some cases, seem to be even stronger than this; among them may be named a common interest, a common religion and common fellowship in suffering and deliverance. *Any circumstance which educes the susceptibilities of the mind and twines them together*, or around *a common object*—any event in which the interest, the feelings, the safety, or the reputation of any people is involved, causes them to be more closely allied to each other."

—Moore, in a letter to the Marchioness Dowager of Donegal, relative to his Irish Songs, and the manner in which Stevenson has harmonized them in vocal and instrumental scores, uses a Masonic thought very happily. He says: "Every voice has an air to itself, a flowing succession of notes which might be heard with pleasure independently of the rest, so artfully has the harmonist *gavelled* the melody, distributing an equal portion of its sweetness to every part."

The Slave of the Quill.

BY ROB MORRIS, LL. D.

The following Poem was recited at the Commencement exercises of the Masonic University of Kentucky, June, 1860, and is now, for the first time, published. Its length will not, we hope, prevent its perusal.

The Quill, being the legitimate emblem of the scholar, is thus apostrophised by the Poet.]

Bright pinion! once thro' upper skies,
Borne swiftly where the eagle flies—
On sounding wing, midst phalanx shrill,
Be now my theme, thou snowy quill!
And while thy mates are used to note
The fancies thro' my brain that float,
Inspire my fancy—rouse my brain—
Soar thro' the upper airs again. ....
Bear me from Arctic bergs and snows,
To where the Colorado flows:
Bear me cross many an inland sea,
O'er mount, and vale, and hill, and lea,
Like the wild eagle, swift and free.

[The Poet admitteth himself to be one under servitude.]

For I am but thy servant still,
Thy *Slave*, I own it, *Slave o' the Quill!*
Let others boast their freedom—good—
My boast is in my servitude!
Let others in their bonds repine,
I hug the shackles that are mine!
Since boyhood's years my hand has known
This, of life's implements, alone—
Thro' weary day, thro' lengthened night,
By candle's ray, by solar light,
While eyes grew dim, and form was bent,
And cheeks grew pale, I've o'er thee leant,
Till now well nigh that life is spent.

[The Poet enquireth whether the Quill has made any recent Arctic discoveries.]

Bright pinion! when the breeze of Spring
Called to the North the last swift wing,
Didst see upon the frozen main,
Still sacred to the quest of KANE,

Aught of the missing mariners?
Didst view lost Franklin's gallant tars
Dragging with feeble step and slow,
Their heavy sledges o'er the snow?
While tear-drops, freezing as they fell,
While sighs, of black despair that tell,
While moans, no manhood can restrain,
Point to their homes far o'er the main,
Their homes they ne'er shall see again?

[The Poet enquireth as to the latest news from Mexico.]

And when cold Autumn's shrinking day,
Bids thee thy Southern flight away,
And midst thy mates, to torrid clime
Thou soared thine annual course sublime,
Didst note in yon distracted land
How many a bloody, armed band,
Is marching, laden with war's woe,
Upon the plains of Mexico?
How Brother, pitiless, severe,
Points to his brother's heart the spear!
How Father, lost to love and shame,
Blots out in blood his very name,
While all is smeared in smoke and flame!

[The Poet expresseth his ardent admiration for the Quill.]

What wondrous stories couldst thou tell,
Hadst thou a tongue, oh, snowy Quill!
But speechless yet! oh, then I see,
Thy faithful Slave must speak for thee!
Well, be it so: grant me the power,
Thy plume suggests, ah, many an hour
Of poet-rapture, free from pain—
I'll be thy spokesman once again;
Tell what thine eloquent nib would say,
And magnify thy wondrous sway.
Most pregnant symbol! genius' tool!
In Cæsar's hand more powerful
Than Cæsar's sword, or Cæsar's rule!

[The Poet describeth his first essay with Quill in hand.]

When first my school-boy hand I tried,
To the dear lassie at my side,
I wrote sweet couplets filled with *kiss*,
And *flowers*, and *love*, and *heaven*, and *bliss*;
And proud my pulses bounded, when
These lines came streaming from my pen:
"If you loves me as I loves you,
"No knife shall cut our loves in two!"
Inspired by equal fervor, she,
In answering strains of poesy,
With the same goose-quill owned her flame,
Wrote under mine her darling name,
And both got whippings for the same.

[The Quill described as the Schoolmaster's emblem.]

Ah, men and women, you may laugh,
But of my life I'd give the half,
To have that school-day back again!
Time passed—the boy became a man,
The lassie, whom I thought divine,
Took quite another name than mine,
And life's hard cares and struggles pressed
The romance from my aching breast.
My Quill became *the Teacher's* tool,
To set the copies for the School,
Note down the marks, make out the bills,
Sketch maps, draw mansions, mimic mills,
And seas and mountains, lakes and hills.

[The Quill an indispensable weapon to the Editor.]

Next, see my Quill, now worn and dried,
To editorial tasks applied.—
Sketching the news of busy earth,
Sage laws and maxims dealing forth,
Now to amusing those who read,
Now to instruction giving heed.
And *always right*, all editors are—
The wrong is with your rival there!
Thus, to the present hour, my pen
Has ever my best companion been.
Ready when heart was light to trace
The cheerful thoughts that o'er me pass,
And ready, darkest clouds to chase.

[The Quill becomes the Poet's solace.]

What wonder then, I give thee praise!
Though weary nights and weary days
Have brought my life so near its end.
This, this, hath ever been my friend!
When cold misfortune's blast has blown,
To this resource I've instant flown,
And in the pleasures of the pen,
Regained my wonted ease again.
When in prosperity I basked,
And all was granted that I asked,
No joys like *this* my spirit found,
To flee the silly turmoil round,
With thee, oh, implement renowned!

[The Quill the emblem of St. John the Evangelist.]

St. John, the man of Patmos, known,
By that best name, *the Saviour's own*,
Found in his loneliest exile this
The source of unmixed happiness.

Thro' this, his inspiration woke,
By this, the words of God he spoke,
Wrote down the language of the skies
And gave *to us* its mysteries.
What were the sounds the Exile heard,
Those trumps the arch of heaven that stirred,
What were the visions of the throne,
Those forms in white, that golden crown,
But for *the pen* that wrote them down!

[John Bunyan and his Quill in Brentford Jail.]

And there was one far humbler, named
John Bunyan, scorned, imprisoned, shamed,
For twelve long years debarred the light
For thinking well and doing right;
Yet from that jail such light came forth
As God has rarely given to earth.
His quill was nibbed with wondrous grace!
The heart to rend, the soul to trace,—
No other page of man can move
The heart like that poor Dreamer's rove.
Blest for John Bunyan's sake that cell—
Blest the rich thoughts, of heaven that tell,
And blest THE QUILL that traced them well!

[An incident in which a Quill was made an instrument of chastisement.]

Once on a dying bed there lay
A Mother—far beyond the sea
Her only son; a graceless youth,
Lost to all honesty and truth.
She took the pen—a sudden strength
Inspired her hand. She wrote—"At length,
"My Henry, you have broken my heart,
"And now, permitted to depart,
"I leave this last bequest, my son,
"Forgiving all that you have done;
"I charge you turn at once to God,
"Or this weak quill shall be a rod,
"To scourge you till your heart is bowed."

[The Quill becometh a symbol of peace.]

Winged with such fervor the bequest
Sunk deeply in that erring breast—
The quill his frightened fancy viewed,
Emblem of his ingratitude:
On every wind he heard her voice—
In every shade he saw her face—
The scales of folly from his eyes
Fell, to reveal his hideous vice—

Until at length, chastened and bowed,
He gave himself, his all, to God.
The syren spell then strongly broke,
THE QUILL no more his grief awoke,
But peace and pardoning grace it spoke.

[Adam Clarke and his wonderful Quill.]

One more example—'tis of one
Whose name and works to all are known.
Two score and ten long years his pen
Lightened God's Scriptures unto men:
Upon that altar he consigned
The richest offerings of his mind.
Wit, learning, thought, experience,
The wealth of soul and wealth of sense.
And when that life-long task was done
The quill that had such honor won
He fondly kissed and laid aside,
Henceforth to rest; and when he died
Bequeathed it as his fondest pride!

[The Quill as a suggestion of Divine surveillance.]

Yet though to some this emblem brings
Bright thoughts and cheerful on its wings,
To some it is the brand of fear,
The fate's relentless Monitor.
How many would start back with dread,
If all they thought and all they said
Were written where the world could see!
Yet o'er them there's a sleepless EYE,
And there's a BOOK and there's a PEN
Recording all the thoughts of men!
QUILL OF DIVINITY, what lines
Of human guilt thy point enshrines,
Of human slips and human sins!

[The Quill again apostrophised.]

But whither tends my busy brain?—
Back to this working world again!
Whose hand shall register the tale,
Young men, of all *you've done so well?*
What quill describe the lessons said,
The honor gained, the speeches made?
The twelvemonth's gone, your labors o'er,
Some will come hitherward, no more,—
Is all acquired with so much thought
And toil and care to be forgot?
Is teacher's task and student's load
To vanish like a summer cloud
And cold forgetfulness enshroud?

No, no, 'tis writ upon *his heart*
Who's borne to you the Teacher's part!
The memory of your deeds will be
To him a fragrant memory:—
His weariest tasks will brighter seem
When memory calls you back to him—
Not one kind word or offering shown,
Your Teacher has unnoticed gone.
But 'tis on record full and true,
It honors him and honors you—
His quill was gratitude sincere,
His paper was affection dear—
Eternity the tale will hear!

FINIS.

◆

IMMORTALITY.—In the mere conception of unlimited existence there is nothing more amazing than that of unlimited non-existence; there is no more mystery in the mind living forever in the future, than in its having been kept out of life through an eternity in the past. The former is a negative, the latter a positive infinitude. And the real, the authentic wonder, is the actual *fact* of the transition having been made from one to the other; and it is far more incredible that, from not having been, *we are*, than that from actual being, we shall *continue to be.—J. Martin.*

◆

—As the world of matter is but the outer covering—the casket of the world of intellect—so is the Physical Masonry but the outer covering of Moral Masonry. The pearl lies within the casket—the precious meat within the shell; so does Moral Masonry lie within the ceremonies which reach only the eye and come in contact with the senses. Moral Masonry speaks to the heart. It has a language independent of all the languages of the earth, which may be understood by Hindoo and Moore, by the Persian and Turk, by African and American, by Tartar and European alike. It is the great symbolic tongue, whose words I may not repeat save in the honor-guarded Lodge.

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—In 1821 the Masonic Brethren in Providence, Rhode Island, used to hold weekly meetings at ther Lodge rooms for the express purpose of mutual improvement and instruction in Masonry.

The Requisitions of Soundness and Mature Age.

We have not found so good a synopsis under these heads as that offered the Grand Lodge of Indiana by R. W. Brother Hazelrigg, and we insert it entire:

The first written law we have on the subject, is contained in the 5th article of the Gothic Constitution, adopted at York in 926, and is in these words:

"A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the Craft no good."

The next enactment is to be found in the Regulations of 1863, under the Grand-Mastership of the Earl of St. Albans, and is as follows:

"No person hereafter shall be accepted a Free Mason but such as are of able body."

The next regulation is contained in the "Ancient Charges at Making," adopted in 1686, and is as follows:

"That he that be made, be able in all degrees, that is, free-born, of a good kindred, true, and no bondsman; and that he have his right limbs as a man ought to have."

In the Charges approved in 1772, we have the following:

"No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's lord, and of being made a brother," &c.

In the second edition of Anderson's Constitutions, which was examined and approved by such Masons as Desaguliers, Cowper, and Payne, we find the following:

"The men made Masons must be free-men (or no bond-men), of mature age and good report, *hale and sound, not deformed or dismembered* at the time of making."

The Ahiman Rezon of the Grand Lodge of Pennsylvania, published in 1783, and of South Carolina, published in 1807, adopts the rule as laid down in the second edition of Anderson's Constitutions.

In 1828, the Grand Lodge of Missouri unanimously adopted a resolution requiring that candidates for initiation should be "sound in mind and all their members," and at the same time declared that "the Grand Lodge can not grant a letter of dispensation to initiate any person maimed, disabled, or wanting the qualifications established by ancient usage."

In 1848, the Grand Lodge of Maryland adopted a resolution requiring their Subordinates, in the initiation of candidates, to adhere to the ancient law, which says, "He shall be of entire limbs."

In 1849, the Grand Master of the Grand Lodge of New Jersey, in his Address, enforces the same rule. And the Grand Lodges of New York, Ohio, Alabama, Kentucky, Tennessee, Georgia, North Carolina, Florida, Arkansas, District of Columbia, and all our sister Grand Lodges, so far as the Committee have any knowledge of their action on the subject, have, in substance, the same rule as the 79th and 80th Rules of our own Grand Lodge.

And we have no knowledge of any differently expressed opinion, except by a committee of the Grand Lodge of Mississippi. They adopted as the basis of their opinion, "That the world has changed, and Masonry has changed." That the world has changed is doubtless true, but that Masonry has changed is doubtless false. The supposed change of our institution from an *entirely* operative to *entirely* speculative character, is a supposition that has no foundation either in history or tradition. Let the world change; let other institutions, with their peculiar usages and objects, grow up and live their brief hour and die, but lay not violent hands upon our venerable Order.

It may seem hard that one so unfortunate as to be without an arm or a leg, or not to have the proper use of them, should be excluded. But there is no greater hardship in his case than in that of his mother, wife, sister, or daughter; they are excluded by the same unvarying rule, but without a murmur they submit. A man without a leg or an arm, or the *proper* use of them, may be otherwise worthy, but can not be "well qualified."

That universal language by which Masons make themselves known to each other, by evidences as invaluable as life itself, and by which the savage, the Arab, the Dane, the Chinese, German, Irishman, Frenchman, Spaniard, Italian, and Englishman, can all meet upon the same common plain of Masonic friendship, and feel, and know, that besides the common tie of humanity, there are obligations of a stronger nature, that induce them to stand by, relieve, and befriend each other, can only be spoken in that language that is known to every creed, clime, and country under heaven, but to Masonry only.

On the subject of age, the Ancient Regulations are less definite, expressing no uniform number of years at the expiration of which a candidate may apply for admission. The language used at an early date was, "That he must be of mature and discreet age." The usages of the Craft have varied in different countries as to the construction of the time when this maturity or discretion is supposed to arrive.

The 6th of the Regulations adopted in 1663, prescribes that "No person shall be accepted unless he be twenty-one years old or more." At Frankfort-on-the-Main, the age required is twenty. The Lodge of Switzerland fixes the age at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Mason to be admitted at eighteen. The Grand Lodge of Hamburg deems that the lawful ages for initiation shall be that in which the laws of the country fixes to be the age of majority. The Grand Orient of France requires the candidate to be twenty-one, except in cases where the Provincial Grand Master has granted a dispensation for an earlier age. In Ireland, the candidate must be twenty-one years old, unless a dispensation has been granted by the Grand Master or Grand Lodge. In the United States, the rule adopted by the Grand Lodge of Hamburgh has been universally adopted, and the civil law fixing the age of majority at twenty-one years, there is no Grand Lodge that permits a candidate to be initiated under that age; and so universal and uniform has that rule been that it would seem to be a matter of astonishment that any Lodge should violate it.

—It is hard to take to heart the lesson that Death teaches, but let no man reject it, for it is one that all must learn, and is a mighty universal truth. When Death strikes down the virtuous and good, for every form from which he lets the panting spirit free, a hundred virtues rise, in shapes of mercy, charity and love, to walk the world and bless it with their light. Of every tear that sorrowing mortals shed over such departed, some good is born, some gentler nature comes. In the Destroyer's steps there spring up bright creations that defy his power, and his dark path becomes a way of light to Heaven.

Regulations.—Without such regulations as Solomon had devised for the government of his servants, without such artificers and a superior wisdom overruling the whole, we should be at a loss to account for the beginning, carrying on and finishing that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed so much more time; and then we have good authority to belive that the temple of Diana, at Ephesus, a structure not comparable to the Temple of Jerusalem, was two hundred and twenty years in building.—*Hutchinson.*

Morris' Masonic Odes and Poems.

This recent publication has called out encomiums from the entire *Masonic* press,(by which term we mean the *Masonic Monthly*, the *National Freemason*, and the N. Y. *Weekly Dispatch*. If there is any other *Masonic* periodical in the country we would thank our friends to send us a sample).

Bro. Simons of the *Dispatch*, says of it:

Bro. Rob Morris has just issued from the press a volume of his poetical writings, comprising some of his older and better known compositions, with many that have never before been published. As a writer of prose, Bro. Morris has an established reputation, not only for force and elegance of diction, but for versatility and readiness rarely equalled. But we sometimes think that if he had written for fame and not for bread, it were better he had been known to the Craft only through his lyrical pieces, for his talent in that direction would enable him to say, "Let me make the songs of Masonry and I care not who makes its laws." His piece entitled "The Level and the Square" became immensely popular from the very moment of its publication, and found its way to the great heart of Masonry as only the inspirations of true genius can do. At the banquet given to the General Grand Chapter and Encampment at Hartford, in 1856, it was read by Sir Henry C. Demming with a pathos that found an echo in the heart of every hearer, and with an oratorical effect we never expect to hear again. That reading stamped it with the seal of approbation and made for its author a place in the temple of fame. Thousands upon thousands of copies have since been circulated, but it never fails to awaken the emotions of the brethren when repeated in their hearing. "*Nunc Dimittis*," portraying the last farewell of the faithful Mason; "The Pilgrim's Home," describing the burial of the dead; "Pledge to a Dying Brother," are mournfully appropriate and touching; "The Freemason's Home," "Leaning Toward Each Other," and "To Masons Everywhere," are in a livelier strain; "The Master of the Upright Heart," "High XII," "One Hour With You," and in fact all the poems are gems that do credit to Masonic literature and raise it above the trashy doggerel that used to greet us as Masonic songs and odes.

The mechanical execution of the work is all that could be desired, and forms a worthy casket for the varied contents. Macoy and Sickels are the publishers.

Bro. McMurdy of the *National Freemason*, is very flattering in his notice, and the *Masonic Monthly* is not behind in praising the work. Thanks, Brethren, for your courtesy.

On the Admission of Candidates.

The operative Mason in erecting his temporal building is careful to select proper materials—upon this depends the durability of the edifice.

The irregular conduct of some of its members has long been urged as an objection to the Institution, but it will be remembered that among the various societies instituted among men, few are exempt from censure. Their regulations have seldom operated so powerfully as to promote that sincere attachment to the welfare and prosperity of each other which constitutes true happiness. This may be ascribed to various causes, among others, to the reprehensible motives which too frequently lead men to a participation of social entertainments. It is a truth which can not be denied, that the privileges of Masonry have been conferred to unworthy purposes. When we consider the variety of members of which the Masonic society is composed, and how many are deficient in a proper knowledge of the tenets and principles of the Institution, we can not wonder that many are remarked for irregular lives. Many, when their curiosity is gratified by initiation, think every thing is attained, and give themselves no further trouble than to obtain the decoration of the Order. They neglect the study of those sublime and important truths which form its basis, and remain perfectly ignorant of the principles of the art. From such persons it can not be expected that they will pay much attention to the observance of duties which they perceive openly violated by their own initiation.

The character of the Masonic Institution is not now to be formed; its active operation through a succession of ages in the aid of civilization, of the development of moral principles, of the introduction of the arts, of the cultivation of the sciences; in fine, of whatever has ameliorated the condition of man—on these are founded its high character, and these form its claims to our veneration and our best exertions to preserve it unimpaired.

In order to do this, our first business should be extreme caution in determining to whom this important trust is to be committed. All societies lose their influence when the management of their concerns is entrusted to weak or wicked hands. Let him who is desirous of becoming one of our Order have the important requisite of a pure heart. Without this he can neither bring the acceptable sacrifice of holy affections to the altar of God, or devote himself to the duties of charity in his intercourse with man.

By a recurrence to the objects of our Association, we can not misunderstand what qualifications are necessary in order that any one should become a candidate for initiation. Riches and honor are but secondary qualifications. A man may possess all these, yet he may possess a mean and selfish temper, sordid and contracted feelings, and indefinite views of moral principles. However, our interests and prejudices, as men, may bias our feelings, as Masons, we should say to him when he approaches our threshold, "thus far shalt thou come but no farther." Can we hope that the ceremonies of initiation will renovate his heart and feelings. The ceremony of initiation can never efface the pollutions of licentiousness, or the stains of guilt, and he who, in the ordinary walks of life, exhibits the debasing effects of malignant passions, will not, on his admission, receive the amiable temper of charity. Masonry does not propose to create affections, but direct them and present new motives to the heart already enlisted on the side of virtue.

The facility with which our doors have been opened to those who seek admission, is not only a subject of regret to many of the most zealous supporters of the Institution, but has occasioned reproaches from those who are not of our number, and has, no doubt, prevented many from participating in its benefits. Too many Lodges seem to think that numbers alone constitute the respectability of the society. If a man of indifferent character and reputation gain admission, his neighbor will look upon the association at least with suspicion, and probably will acquire prejudices which will never be effaced. Thus, particular instances of irregularity create disaffection to the Institution, and however erroneous the impression, it will be of no avail to explain its professed objects when at variance with practice. This always occasions a humiliating application of these words: "By their fruit shall ye know them." It is in vain to attempt disguising irregularities which too often render ineffectual the good purposes of the Institution. It is expected of Masons that they will live moral and sober lives. If they do this, they have the reward which every good man feels from the consciousness of rectitude, the steady confidence of their Brethren and the hope that at the consummation of their work, it will be said to them, "well done, good and faithful servants."—*Tannehill.*

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—The "Academie" at Paris has offered a prize of four hundred dollars for the best Essay on the origin of the Phœnician Alphabet. The whole archeology of that wonderful nation is connected with that of Masonry to an extent which renders it a subject of prime importance to the Masonic student.

Our Brothers in the Rebel Prisons.

BY ROB MORRIS.

[Brethren on their return, after being exchanged, have much to say of the comfort derived from Masonic associations and sympathy during their incarceration. It is a proper custom in our lodge meetings always to name "our brothers in rebel prisons;" the Chaplain should remember them in his prayers; at the banquets of the Craft their names should be toasted with full honors, and no opportunities to communicate sympathy and aid to them should be neglected.]

Pining in the prison-cell
Those we cherished long and well—
Brothers of the mystic Light,
In the dungeon's gloom to-night—
Brothers of the perfect Square,
On the damp ground, cold and bare—
Far from home and hope removed
Fraters fondly, truly loved.

Prisoners, as they sadly muse,
Do they ever think of us?
Do the memories of the tie,
Woven strong by Masonry,
Enter in the dungeon's gloom,
Bearing thoughts of Masons' *home*,
Masons' *song* and Masons' *light?*
Is it so with them to-night?

We can almost hear the sigh,
And the groan of the reply:—
"Memories of my mystic joys,
Sweet illusions of my cell,
Emblems prized and pondered well,
Words of sweetest, sunniest cheer,
Signs expressing all that's dear!"

While we *pray*, then, be our prayers
Fervent for the prisoner;
While we *sing*, oh let the note
Name the absent, not forgot;
While at hours of noon we join,
To their memory give the wine;
And the toast we prize the best—
"Captives, soon to be released!"

Eavesdropping.

An incident has recently occurred that *elegantly* illustrates the meaning of the ancient Masonic term "Eavesdropper." Our Lodge meets next door to a doggery, and the *dogs* annoy us a good deal while we are at work. The liquor sold there, I suppose, contains a large proportion of emetic, and the favorite place for delivering their over-charged stomachs, not consciences, is right under the window behind the Worshipful Master. This has become quite insufferable to us Masons. A few nights ago, just in the nick of our most solemn ceremonial, a couple of dropsical wretches commenced their *retching* and changed our mourning instantaneously into laughter—for you know, oh sapient Editor, that there is but one step from the sublime to the ridiculous.

Besides that, there is a gang of them who are eternally standing round the house listening and swallowing what they hear. They don't keep what they hear a secret either—on the contrary, they go off and tell everybody how many raps we make for each degree, etc., etc., with an accuracy that excites the popular admiration. One of them, in fact, overheard our Master declare one night what is the first lesson we are taught in Masonry: and so generally did he promulgate the doctrine, that a Hard-Shell Baptist Preacher, a half-brother of old Deacon Mowthphoole,* preached it in his very next *sarment*, and a very good preach it was—the best ever *he* preached.

But these things annoy us. People don't like to be spied over. We got so timid about it that instead of *raps* the officers gave *taps*, their lectures were delivered in whispers and the whole ceremonies of the Lodge were done on tiptoe, more like a gang of cats hunting mice than like thirty-two stout Masons teaching morality. But we cured the meat at last without saltpetre!

At our last meeting, the Tyler, who is also Steward, who is also Senior Joker of the Lodge, had emptied all the spittoons into an old bucket, and as we chew tobacco by the handful, there was a generous collection of the juice. This was carefully preserved for use as we shall see. A few of us had got together a little before the time of meeting and commenced hammering with the gavels like a parcel of spirit-rappers. This soon called out the spirit-*drinkers*, and, in a few minutes, it was announced by our spies on the roof that three of them were exactly under the window. This was the signal. The bucket was carefully tilted over the window-sill, and its contents so nicely spilled as not a precious drop was wasted—the whole ran down upon their beards, even Aarons' beards, and went down to the skirts of their garments.*

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*See Lights and Shadows of Freemasonry in article Stone Squarers' Lodge.—Ed. Am. Fr.

Direful was the screech followed. *Ambier* is a corrective of sore eyes, but, insinuated under the lids of sound ones, it hurts. Tobacco juice is a good yellow dye, but quite ruins white cottonade breeches. It kills *varmints*, in the hair, but then you must rub it on moderately else the remedy is worse than the disease. In this case, all its evils were evidently without any of its benefits.

This has excited a good deal of *feeling* in this community. While one portion are impudent enough to say we did it on purpose, another portion declares it is good enough for them if we did. For my part, I would like to know if the Steward has not a right to empty his buckets whenever he pleases? At all events we understand now better than we did when you lectured us the real meaning of the word "Eavesdropper!"

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The Sussex Elegy.

[Written on the death of his late Royal Highness the Duke of Sussex, &c., Grand Master of the Free Masonic Order in England. The words are by Bro. Hercules Ellis. Music, from *Lyra Masonica*, by Dr. J. Smith.]

Linger no voices in our Island home
  Which Sussex, by his virtues, long adorned,
To raise the grateful song above his tomb
  And praise our Prince so loved, so deeply mourned?

Ye Masons, whom he led so long and well,
  Ye sons of science, whom his goodness raised,
Widows and orphans fed by him, oh tell,
  How shall your patron worthily be praised?

His kindness, truth, his worth and wide spread fame,
  Oh words are vain when breasts with grief are riven—
But write upon your hearts his deeds and name
  And let them shine as stars in memory's heaven.

Ye loved him for the love that was his life,
  The gentleness that round his glory grew,
And as he parted from the world's dark strife
  Fell o'er his spirit soft as evening dew.

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*This joke would appear rather irreverent, but for a reason given privately by our correspondent, which the reader must guess at.

Bully Bone.

Various country correspondents who have been entertained by a certain erratic and eccentric character with the burlesque song of "Bully Bone," have desired us to give the authorship of that, celebrated "poem." Some have even gone so far as to ask its insertion entire! As to the latter request we can truly excuse ourselves upon the plea of "a pressure upon our columns" which is the stereotyped apology, we believe, in such cases. The history of the song as we heard it, is certainly romantic, and as we never saw it in print, we will proceed to give it, only premising that there are some souls sufficiently skeptical to express doubts in regard to the whole matter. Nay, it has been broadly intimated that the whole is a modern invention. But this *we* can never believe. The marks of antiquity are indubitable upon it, and those who, like us, believe in the "Ancient and Accepted," "The Egyptian," and "The Fennondale" Rites, will never be shaken in our faith by the doubts of skeptics, who would even throw uncertainty upon the story of "Tobit and his Dorg."

The story of "Bully Bone" then, as communicated to us, is briefly this: "A certain distinguished German traveler, a sprig of the nobility, Munchausen by name, and a Baron of the Empire by descent, traveling in Asia Minor, in the years 1858–9, visited the ancient 'Tadmor-in-the-Wilderness' of Solomon, afterwards styled Palmyra. Delving among the ruins, which for miles adorn the desert, he came across a roll which, on being opened with care, was found to be of beaten gold, and covered with mystic characters arranged in the form of a 'pome.' The Baron took this to Germany and placed it in the care of the wisest 'Professors' of Teutonia, who, after an infinitude of trouble deciphered it. To the Baron's delight it proved to be a Masonic song, concerning the initiation of one 'Bullahbone,' pronounced in our vernacular, 'Bully Bone,' and the similarity of the rites of that period with those practiced in this city, is too remarkable to escape notice. It is indeed a proof of Masonic antiquity of the first water. It is said that when the renowned 'Chief Conservator' first heard it, he cried out in the expressive language of the ancients, 'Eureka,' and that he rested not by day or night, until he had 'memorized' the entire 'pome,' which he has even been known to sing sometimes."

But the most singular feature about this truly great discovery is the fact of its being accompanied with numerical characters which correspond precisely with the modern tune of "Rally round the Flag, boys," all this giving evidence that many of our pretended modern discoveries are but a sham.

This squib, extracted from the N. Y. *Sunday Despatch*, is of the sort we like. Such pleasant passages at arms characterize the good nature of the editor, and make his columns acceptable to all.

An Old Masonic Song.

Hark, we hear the Warden's call,
Masons, to your sports away,
Join the banquet in the Hall,
Give your hearts a holiday.

When around the festive bowl,
We delight in song and glee,
Gay and open is the soul
When it feels secure and free.

Joyous as the jest goes round,
Taunt nor gibe can Masons fear,
None by sacred pleasures found,
Prate again of what they hear.

When we toast the fair we prize,
Not a tongue shall slander tell,
Mason's hearts, by honor's ties,
Guard the sex they love so well.

Though we fill our glasses high,
Feeling still shall warm the breast,
***We've* not left the poor man dry,**
So the cheerful cup is blest.

The Heimskringla.

BY ROB MORRIS, LL. D.

[This is a Swedish word, denoting the world-circle. Like the French expression *Le foyer Maçonnique* it is happily applied to Masonry.]

Heimskringla, world-circle,
The sacred, the vast,—
The present and future
Enlinked with the past—
Great girdle fraternal
That bindeth the earth,
Whose strands are all spirits
Of virtue and worth—
Thy name is FREEMASONRY, cherished and blest,
And thy light from the east ever tends to the west.

—Masonic Monthly.

Masonic Constitutions.

The Constitutions of the Freemasons, containing the History, Charges, Regulations, &c., of the most Ancient and Right Worshipful Fraternity for the use of Lodges. London: Printed by Wm. Hunter for John Senex, at the Globe, and John Hooke, at the Fleur-de-luce, over against St. Dunstan's Church, in Fleet street, in the year of Masonry, 5723; Anno Domini, 1723. Quarto, pp. vi, 91.

This is the celebrated and world-renowned *first edition* of the Book of Constitutions, published by order of the Grand Lodge of England, and known as Anderson's Book of Constitutions, from the fact that it was compiled and arranged by him in its present form under the direction of the Grand Lodge. This is an extremely rare edition, and very valuable from the fact that it is an undisputed authority on all points of Masonic law and usage of which it treats. It was the first book on Masonry ever *printed.* The approbation of the Grand Lodge will be found at page 73 of this book, and concludes as follows: "And we ordain that these be received in every particular *Lodge* under our cognizance, as the only Constitutions of *Free* and *Accepted Masons* amongst us, to be read at the making of *new Brethren,* or when the *Master* shall think fit: and which the *new Brethren* should peruse before they are made."

Philip, Duke of Whaton, Grand Master; J. T. Desaguliers, LL. D., &c., Deputy G. M.; and the Grand Wardens, and the Masters and Wardens of twenty Lodges.

The Book is divided as follows: 1st. Dedication to his Grace, the Duke of Montague. 2d. A history of Freemasonry throughout the world, from *Adam* down to the revival of Masonry in England in 1717. 3d. The charges of Freemasons, &c. 4th. General Regulations and postscript on the manner of constituting a new Lodge. 5th. Approbation. 6th. A collection of Masonic songs; the celebrated Entered Apprentice's song, and two or three others set to music.

Anderson's Book of Constitutions is the parent stock from which has sprung all the Masonic Monitors, Manuals, and Ahiman Rezons that have inundated the Masonic world during the last one hundred years. It has been translated into many of the languages of Europe, and has passed through numerous editions, which will be found in their proper places in this catalogue.—*E. T. Corson.*

The Twelve Grand Points of Masonry.

Our ancient Brethren, especially those of the last century, were more anxious to refer the Masonic Institution to a Scriptural origin, than we seem to be at present. So many societies have sprung up within the last forty years, whose father and mother we know, that many who dearly love Freemasonry as a moral and humane association, have only ranked Masonry as the best of the multitude, and fail in paying the respect due it as a divine art. We may venture to assert that their regard for the society of their choice would be tenfold increased, were they to be introduced to the family of its adoption—the facts and analogies of Holy Writ. There is a force, a peculiar beauty, an extraordinary charm, we may say, in reading the Bible with the glass of a well-informed Mason. Every paragraph has light and wisdom peculiar to this powerful and unerring lens; while, in its general connection, it is cemented into a vastly stronger pile than it could be by other means.

Among the Scriptural analogies that our Brethren of the last century principally admired, was the one that harmonized the names and characters of the twelve Sons of Jacob, with the twelve principal portions of the Entered Apprentice's degree. We draw from Oliver's Landmarks. The OPENING of the Lodge was referred to *Reuben*, who was said to be the chief of his father's strength, his first born, the beginning of his honors. The PREPARATION of the candidate was applicable to *Simeon*, who, it is said, prepared the instruments of destruction for the barbarous slaughter of the Sheckemites. *Levi* harmonized with the REPORT, inasmuch as the Levites were to be the communication between the nation and its Divine Head. The ENTRANCE into the Lodge was symbolized by *Judah*, who was first of the tribes to enter across Jordan's channel into the promised land. The PRAYER with which the second ceremonial opens, alludes to *Zebulon*, for whom his father, Jacob, besought of God peculiar blessings. The CIRCUIT is represented by *Issacher*, who, as an indolent, thriftless tribe, stood always in need of a conductor and guide. The ADVANCE to the pedestal is represented by *Dan*, who was at all times remarkably prone to advance to idolatry. *God* instructs us in the OBLIGATION, seeing that Jephthah, whose oath with penalty is recorded in the eleventh chapter of Judges, was of that tribe. The REVELATION may be joined to *Asher*, to whom, by his father's words, was revealed a royal heritage. *Naphtali* calls the CLOTHING to mind, which is the badge of freedom, for his allotment by Moses was peculiarily free. The PLACING of the candidate will apply to *Joseph*, whose two sons' heritage was placed in a conspicuous part of Canaan. The CLOSING of the Lodge alludes to *Benjamin*, who was the last of the sons and the closing of his father's strength.

LINES.

[Dedicated to R. W. David W. Thomson, Past Grand Lecturer of Illinois.]

To you and yours, dear friend, a line;
We sufferers from cold fortune's blast
Are not deprived by Fate Divine
Of sympathy and kindred taste;
No; man his poor contempt may cast
And even spurn us from his door,
We'll make each other's lot more blest,
Each other's welfare seek the more!

You to your loving partner true,
I to my faithful mate sincere,
May see in each domestic view
A little *glimpse celestial* here
Our children rising year by year
Will give their parents filial aid,
And lend their tribute of a tear
When we in mother-earth are laid.

What more than that can mammon boast?
Can gold give happiness? 'tis dross!
Oh, what a spirit-troubled host
Have found its gains are but a loss!
It shall no longer trouble us,
Dear friend, that we must lovely 'wait,—
'Twill be the easier to pass,
When God commands, the *Narrow Gate.*

Then hand-in-hand conjoined, let's vow
With patience to abide the end;
And ever interchange, as now,
The confidences of a friend:
When lowly at The Shrine we bend,
Or in the world's great tumult join,
A loving thought we'll often send,
From thee to me, from mine to thine!

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—An individual, in every way worthy, has received the first degree in our Lodge; made application for the second; passed a satisfactory examination in open Lodge; is zealous and true—his conduct being in every way unimpeachable and accordant with Masonic precepts—now is it right to black-ball this Brother, without even a charge preferred against him? The threshold is the place that ought to be strictly guarded—those who are worthy to enter there, are they not worthy to advance further?

This Brother has fallen into a common error upon this subject, and though we might cite him, by way of reply, to what we have written in previous numbers under this head, yet his clear and explicit manner of presenting the point, tempts us to approach it from another direction. We suggest then, that he and others may be *mistaken* in their opinion of the individual in question. One or two members of the Lodge may know him to be unfit (for mental, moral, or physical reasons) for the second degree, and therefore prevent his advancement. It is not often that a man is rejected unless there is *some* defect in him, open or concealed.

But taking our correspondent's own view of the matter, suppose he is one of those perfect characters who have done no wrong—what then? His rejection only shows that there is one or more members of the Lodge who are unwilling to associate, Masonically, with such a paragon, and his rejection is as much a compliment to himself, as it is satisfactory to the objector. For surely no one would wish to link himself the living to the dead?

But a charge should be preferred, insists our correspondent. We ask how could a charge be preferred in such a case? Sup pose a member of your Lodge is unwilling to associate, Masonically, with the applicant, merely because of dissimilarity of character, or pursuits, or habits, or thinking, etc., what grounds are those for a charge? As well punish a hotel keeper for declining to receive an applicant on board, or a young lady for rejecting the addresses of one whom she can not love.

But we anticipate the objection from our correspondent, that men evil-hearted enough to object to applicants *because they are good*, should not be allowed to remain in the Order. We reply, if men of that stamp are taken into the Order, knowing their proclivities, their standing could scarcely be impeached on those grounds.

—Thomas J. Turner Lodge, No. 409, Illinois, gave a collation in honor of its reception into the family of "Chartered Lodges," at the Briggs' House, Chicago, Oct. 18, 1864. From Bro. D. A. Cashman, we learn that it was made up of the Masters and Wardens of Blaney, Dearborn, Ashlar, Oriental, William B. Warren, Wabansia, and Blair Lodges, and was a grand success. Would we had been there to see!

—We have been the gratified recipient of very many photographs since our last notice under this head, and are truly grateful to our brethren for their giving us the means of seeing them face to face. Hundreds, yes, thousands of similar testimonials of remembrance might, in like manner, be furnished us without wearying our sense of sight or over-crowding our albums.

—Bro. D. McDonald, of Plymouth, Indiana, who has a very happy gift of music, has composed a capital melody to our lines, "Leaning Towards Each Other." We have urged him to publish the piece, assured that genuine lovers of music would be benefited thereby.

—Major-General Birney received Masonic honors at his obsequies in Philadelphia, Pa., October 21st, 1864; he was a member of Franklin Lodge, No. 134, Pa.

—Brother Samuel C. Hodgeman, of Climax, Mich., gives us a photographic view of the Lodge hall lately erected by the Craft, at that place. It is a modest and most appropriate edifice and looks as if no sojourning Mason could possibly pass by it without calling to see whether the brethren are prepared to welcome and accommodate visiting brethren.

—The following lines, addressed to the portrait of a deceased *only child*, will, perhaps be acceptable to more than one mourning mother whose treasure is thus "laid up above."

Sweet child, how plainly in those eyes
  Appears the light of love,
That reddens up these lower skies,
  And paints the home above!
How lightly on that blooming cheek
  The tinge of Eden blows!
Those lips—they almost move to speak
  The words the parent knows.

And thou art gone; my weary feet
  To this kind home return,
And gracious lips my coming greet
  But "baby love" is gone;
Smile on, sweet girl, for where thou art,
  Is one unchanging song,
And we will hope, dear gentle heart,
  To share that smile ere-long.

—General Orders No. 83, of the Newbern post, creates a trusteeship and turns over to A. A. Rice, J. B. Knox and W. L. Crowell, all the Masonic buildings and property in the conquered district of North Carolina. Such property is to be protected and kept intact until the rebellion is crushed, when it will be returned to the fraternity in each locality.

—Bro. F. Basler, Sullivan, Ind., writes, "Our lodge is doing a steady and safe business." This is the report from all parts of Indiana.

—Bro. Rev. Wm. D. Bridge, of Chester, Mass., writes: "Consider me as a perpetual subscriber to the *Voice*. Enjoying it in the past prompts me to desire its light again. We need such a good magazine to stir us from our lethargy and make us good men and Masons."

—We learn that Pacific Lodge, No. 400, at Knoxville, Ills., a newly organized body, has already some 40 members, and is attaining to a high degree of prosperity.

—You say: "These men will blush with shame a few years hence at what they have written." Probably "a few years hence" they will be demitted Masons. Where are the slanderers of ten years ago? All demitted, masonically dead.

—The conjugal affections are not so often sung as the paternal and fraternal, yet they are the source of our greatest happiness. The following lines, addressed by a husband to his wife upon the 17th anniversary of their marriage, have never before been published:

'Twas long ago, one bright Mayday,
  Our loving hearts were bound in one,
And still, through all life's thorny way,
  That loving tie is not undone.

Though friends grew cold, and fortune sad,
  Our hearts the closer, fonder grew;
No love we craved, no love we had,
  Save yours to me and mine to you.

And one by one a darling band,
  Sprung up with smiles to bless our love;
Oh, how each babe from heavenly land,
  Brought us that joy that's felt above.

Death came and snatched one darling flower,
  Alas, that dark, unhappy day,
His loss but knit our hearts the more,
  And taught us how to hope and pray.

TAM SAMSON'S ELEGY, BY BURNS.—This eccentric, but delightful poet, hearing one of his old cronies expressing the fear that he should not be able to enjoy another season of life, seeing that old age and sickness were upon him, sat down instanter and penned the Elegy, of which the following is one of the verses, in anticipation of the event. It proved a source of pleasure to Samson, as well as to all who have read it:

The brethren of the mystic level
May hing their heads in wofu' bevel,
While by the nose their tears will revel
    Like ony bead—
Death's gien the Lodge an unco devel—
    Tam Samson's dead.

IN MEMORIAM.—*N. H. Burns, N. D., of Concord, Ky. Born August* 14, 1817. *Died Oct.* 1, 1864.

Hundreds who read this simple notice will yield the tribute of a tear to one whom all loved; but none better than the writer. His name is interwoven with all our Masonic memories of the past ten years, and our own pathway seems more lonely now that Brother Burns has gone. We copy the eulogy paid him by his neighbors, every word being just and true:

"The deceased was a man of marked and peculiar character, accurately combining a most refined and delicate sensibility, with a severely cultivated and classic taste, over all of which presided a womanly modesty, and beautiful gentleness, and amiability, that won for him the admiration and esteem of all who knew him. His professional career was distinguished in its merit by a due reward, and the charities, Samaritan-like, strewed on his pathway to success.

"Perhaps, by a long residence in the community where he died, the brightest comment on his character would be formed in the simple fact that no unkind word ever fell from his lips, to linger in the memory of any one, or mar the tribute of a just sorrow at his tomb. His death was sudden and unexpected; it came to him noiselessly, like a shadow shading the sun and sinking into the depths of night. It was a fitting departure from life of such a man; it was a fair type of himself, when quietly he slumbered from a world of strife, to awake in the realms of eternal repose and peace. A."

—We find in a late Cincinnati journal announcements of the deaths of two old and valued brethren: Joseph Draper, Nov. 15, 1864, aged 64 years. To this gentleman our first edition of the Freemason's Monitor (1859) was dedicated. He was eminently benevolent, and exemplified, we believe, every grace that goes to the making up of the Masonic character.

Bro. Jonathan A. Kimball, formerly of Louisville, Nov. 16, 1864, aged 59 years.

—Bro. Thomas Clark, long a clerk in the New York City Post Office, accidentally killed Nov. 5, 1864. He was a member of Holland Lodge No. 8, N. Y.

—We record the death of Bro. R. W. Waterman, M. D., of Louisville, Ind., who departed this life for a better, Aug. 28, 1864. He was one of the first to enlist at the breaking out of the war, and remained in service until ill-health forced him to retire. He came home to die. He was buried at Eugene, Indiana, with full honors of the Craft, and will long be remembered as a true, affectionate, patriotic and faithful Brother.

—Bro. Ezra A. Hall, Master of Evening Star Lodge No. 64, Darlington, Wis., died Oct., 1864, greatly lamented. His brethren say:

WHEREAS, In this dispensation of Divine Will we humbly bow in submission, firmly believing that God doeth all things well, that we may take heed and profit thereby; and although gone from among us he is not forgotten; and in commemoration of our love and esteem we offer these resolutions to his memory:

Resolved, That in the death of our Worshipful Master the community has lost a useful citizen, his wife a kind and affectionate husband, the fraternity a most worthy Brother, and this Lodge a pillar of strength and support.

Resolved, That we tender our most sincere and heartfelt sympathies to the family of our deceased brother, and the prayer that they trust in God—the Father of the fatherless and the widow's friend.

—The death of the Hon. John D. Willard, at Troy, N. Y., Oct. 10, 1864, marks a passage in Masonic history not to be forgotten. He was Grand Master of New York during the troublous period of 1849 and following, and ever maintained the reputation of a vigorous writer, a polished officer, and an urbane gentleman. To the editor of this *Voice* he was truly a friend, and his memory is embalmed to perpetuity with the names of the brightest and best of the fallen. How appropriately follow these words from the pen of Bro. J. W. Simons:

"The elder brethren are fading away; soon, the destinies of the institution will be guided by the young who are daily being added to our numbers; but it will be their duty, as they would faithfully discharge the responsible trust, to seek the old ways, to stand firmly in the paths marked out by their elder brethren, to study the lives and profit by the admonitions of those who have gone before us to the unfolding of the mysteries. We shall do well if, when for us the passing bell is tolled, the record of our lives shall pass inspection, and the grateful commendations of our brethren follow us to the narrow house, and cherish our remembrance as we keep the memory of those who have faithfully served their allotted task."

—Brother F. P. Wilmot, of Schleiringerville, Wis., communicates to us the following notice:

Thomas Jenner, a true and zealous brother, of Hartford Lodge No. 120, of Washington Co., Wisconsin, died Oct. 20th, 1864. A large concourse of brethren and mourning friends accompanied his remains to his last resting place

We buried him on the low hill-side,
  Were the sitting sun does rest,
And did not forget the Evergreen,
  Which was his request.

Closely stands two weeping willow trees,
  Truly watching o'er his grave,
And we all dropped the Evergreen
  Into his low grave.

—Bro. General T. C. E. Ransom, who deceased recently, was brought to Chicago, Illinois, Nov. 6, and buried with Masonic honors. The obsequies were performed at Bryan Hall, by Rev. Dr. Clarkson, of St. James' Church.

It is in our plan to prepare a thorough list of the eminent Civil and Military dignitaries, members of our Order, who have deceased since the commencement of the war.

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THE GRACES.—Often as the changes have been rung upon our three theological virtues, there is undiscovered beauty in them yet. The author of the following lines has not been unsuccessful in developing it:

What is hope? The beauteous sun
Which colors all it shines upon;
The beacon of life's dreary sea,
The star of immortality!
Fountains of feelings young and warm;
A day beam bursting through the storm;
A tone of melody, whose birth
Is, oh—too sweet—too pure for earth!
A blossom of that radiant tree
Whose fruit the angels only see!
A beauty and a charm; whose power
Is seen—enjoyed—confessed each hour!
A portion of that world to come,
When earth and ocean meet the last o'erwhelming doom.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz:

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

Masonic Law and Usage.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

Increase our Subscription Lists.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

Advertisements.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

Uniformity of Rituals.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irrésistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

THE
VOICE OF MASONRY
AND TIDINGS FROM THE CRAFT.

Vol. II.] DECEMBER, 1864. [No. 12.

THE COMING VOLUME.

The close of the year presents a fitting opportunity for us to explain our plans in the publication of the VOICE for the ensuing volume. Our readers may feel confident in our ability and determination to execute them.

We do not propose any changes in the general editorial conduct of our publication, for we have abundant evidence of our readers' satisfaction with it, as it is. Through all the engrossing attention given to the war and the loss of all our Southern subscribers our circulation has never run below *five thousand subscribers*, and we ask no better evidence than that of the public approval. We only propose in this article to show what new feature the reader may expect to find during the coming year.

One is, and a very important one, *a great change for the better* in the quality of paper and style of print. It was impossible for *one dollar per annum* to make a handsome Magazine when paper is thirty or forty cents a pound. Now that we have increased our terms to *two dollars*, we are justified in supplying a neat and tasty, as well as an original and readable work. When the

January issue is received, the reader will see what is our idea of a *handsome Magazine;* nothing ever published in this country shall excel us in that.

Another improvement shall be in promptness of issue. Circumstances not under the publisher's control have hampered the publication for two years past. Those circumstances are removed, and as there is nothing to prevent us, we stand pledged to a prompt issuance of the VOICE from month to month during the coming year.

Bro. ROB MORRIS is engaged as Editor and Literary Manager for the ensuing year. He held back for some time, and had nearly declined to do so. His labors are very exhaustive, and, so far as the VOICE is concerned, have been, it is well known, non-remunerative for several years. We have made him a distinct pecuniary proposition, which he has accepted, and upon which he is already hard at work, by which the time expended upon the columns of the VOICE shall be a source of profit to him. We refer to this by his permission, that his personal friends—who are *Legion*—may know how, in aiding the VOICE, they are aiding Bro MORRIS. To assist in the collection of editorial matter, he has associated with him Bro. D. W. THOMSON, of Hemle, Illinois, one of the brightest lights of Masonic ritualisms in the United States, whose repertory is well filled with those facts and original thoughts which are so valuable in a work like this.

In view of these proposals, to which we stand pledged, we ask of every reader and every friend of pure, unadulterated Masonry, and every admirer of the Poet, Historian and Antiquary of the Masonic Institution, to second our efforts and sustain our hands. *Remit your own annual subscription without delay*, and with it associate the subscriptions of your neighboring brethren. Let us begin the year with good lists.

Tendering the respects of the season,

Fraternally,

J. C. W. BAILEY,
Publisher,
CHICAGO, ILLINOIS.

The Last, Last Word.

BY ROB MORRIS.

["When the morning arrived that was to witness the parting between King Solomon and his Workmen,—the TEMPLE being now quite completed and dedicated—the Grand Master accompanied the bands a considerable distance to the plains northwest of the city, and bade them an affectionate and final farewell. Gathering around him all Masters and Wardens, King Hiram being on his left hand, he whispered in the ear of the latter the last, last WORD. King Hiram communicated it with the like precautions to the next, and thus it circumnambulated the entire group. From them it was speedily conveyed, but always in a whisper, to the eight score thousands of the Craftsmen present until *all had received it*. And so they parted!"]

With true and ardent grasp,
A strong and mystic clasp,
In fond farewell the Mason-monarchs bent:
Briefly upon the tongue
The WORD OF PARTING hung,
But hand and eye and face were eloquent.

The Servant of the Lord
Gave then the PARTING WORD;
From mouth to ear the whispering farewell passed;
The world can never know
That sound, conveyed so low,
But 'tis the Mason's fondest and his last.

Hand answered hand, and tongue
Moved the great WORD along;
It kindled up each Mason's bosom there
As you have seen the rain
Moistening the barren plain
And making green the hillocks lately bare.

It banished all the pain
Of parting from those men—
It left a glow fraternal in each breast;
And though no brother's eye
Beneath its power was dry
Their tears were holy dew-drops soft and blest.

And then, all silently,
The Builders moved away,
Turning forever from the Mount of God:
But never to the end
Did friend forget the friend
Who wept that morning 'neath the Word.

And never to this day,
And never while the sway
Of time shall roll the mighty spheres around,
Can one who owns the tie
Of holy Masonry
Refuse to melt before that mystic sound.

—*Masonic Monthly*.

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New Masonic Publications.

The Freemason's Almanac for 1865.

This is a continuation by Rob Morris of his series of Masonic Almanacs, 1860, 1861, 1862 and 1863, (1864 was not published.) It is even more full and valuable than its predecessors, and no Brother can post himself in the operations of the Masonic Institution without it. It comprises the Masonic events of 1863 and 1864; tables of Masonic events running through a long series of years; original Masonic Odes; information upon interesting topics of a Masonic character; names of new publications; biographical sketches; deaths of distinguished Masons; organizations of Grand Lodge, etc., etc., and an Almanac of general Astronomical computations. Single copies, 15 cents.

For single copies or small numbers the purchaser may address J. C. W. Bailey, Chicago, Illinois; for large quantities address Rob Morris, 545 Broadway, New York.

Morris' Masonic Odes and Poems.

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Masonic Events that Occurred in December.

BIRTHS OF PERSONS WHO BECAME DISTINGUISHED MASONS.

1820, 1st, Thomas Todd. 1827, 2nd, Thomas Snow. 1810, William Hacker. 1813, 5th, Dempsey Carrell. 1814, 10th, H. L. Hosmer. 1774, 12th, Moses Richardson. 1816, 12th, John Roberts. 1789, 13th, D. L. Potter. 1810, 16th, Alfred Creigh. 1784, 28th, George Faussett. 1817, 29th, Harvey T. Wilson.

INITIATIONS OF MASONS AFTERWARDS DISTINGUISHED.

1790, 7th, Wellington. 1827, 8th, John S. Perry. 1834, 14th, Edmund P. Hunter. 1817, 23rd, Moses Stone. 1824, 25th, Lorenzo Dow. 1798, 26th, Bishop Chase.

DEATHS OF WELL-KNOWN MASONS.

1857, 1st, John D. McClure, P. G. M., Ky. 1862, 3rd, H. N. Steele, G. Sect., D. C. 1859, 5th, Henry Lewis Crohn, Assistant G. Sec., England. 1816, 8th, Geo. A. Baker, G. Sec., Pa. 1856, 10th, Nathan B. Haswell. 1851, 12th, Joel R. Poinsett, P. G. G., H. P. 1859, 12th, John Warren Hunt. 1859, 13th, Giles F. Yates. 1799, 14th, Washington. 1852, 19th, Hardy M. Burton. 1862, 20th, Henry C. Lawrence. 1858, 25th, Morgan Nelson, P. G. H. P., Va. 1831, 26th, Stephen Girard.

CORNER STONES PLANTED.

1843, 7th, Lodge, Faith, Hope and Charity, at Agra, India. 1825, 17th, Mon. Jonathan Maxcy, Columbia, S. C. 1841, 18th, Almshouse, Calcutta, India. 1859, 20th, Central Female Institute, Clinton, Miss. 1809, 31st, Covent Garden Theatre, London, England.

EDIFICES, &C., MASONICALLY DEDICATED.

1856, 15th, Hall, Woburn, Mass. 1859, 19th, Mas. Hall, Dungannon, Ireland. 1835, 27th, Grand Temple, Philadelphia, Pa. 1854, 27th, Hall at Romeo, Mich.; Hall, Ft. Wayne, Ind. 1859, 27th, Mas. apartments, Boston, Mass.

CASUALTIES.

1859, 9th, Masonic Hall, Westport, Ky., burnt. 1860, 18th, Mas. Hall, Garrettsville, O., burnt.

MASONIC GRAND BODIES ORGANIZED.

1817, 4th, G. Ch., Ky. 1806, 7th, G. L., Del. 1827, 10th, G. C., Ky. 1821, 11th, G. L., Ala. 1838, 13th, G. C., Ala. 1859, 17th, G. Chap., Min. 1786, 18th, G. L., N. J. 1843, 18th, G. L., Wis. 1804, 20th, G. Ch., Vt. 1855, 20th, G. C., Ind. 1754, 24th, Prov. G. L., S. C. 1813, 27th, G. L., Tenn.

MISCELLANEOUS.

1818, 2nd, Conv. Knoxville, to est. G. L., Tenn. 1563, 3rd, Masonic Congress, Germany. 1837, 6th, First Lodge in Hamburg, Germany, instit. 1835, 7th, Sixth Con. G. G. En., and Eighth Con. G. G. Ch., U. S., Washington, D. C. 1822, 9th, Conv. Vandalia, to est. G L., Ill. 1809, 11th, Final Mas. Union, Mass. 1810, 11th, Conv. Washington, to est. G. L., D. C. 1805, 14th, Western Star Lodge No. 107, Kaskaskia, Ill., est. 1799, 16th, Washington interred. 1847, 16th, Honors to Generals Shields and Quitman, by G. L., S. C. 1757, 17th, First Lodge in New York est. 1844, 17th, Grand Lodge, Mich., re-organized. 1837, 20th, Conv. Houston, to est. G. L., Texas. 1784, 21st, De Witt Clinton, in. Holland Lodge, New York. 1820, 22nd, Obsequies A. Lucas, G. Sec., N. C. 1836, 22nd, Keystone, Bridge over Mersey, Warrington, England, inserted. 1746, 24th, First Lodge in Newfoundland chartered. 1793, 24th, De Witt Clinton addressed Holland Lodge, N. Y. 1522, 25th, Rhodes captured by the Turks. 1799, 26th, Obsequies of Washington, by G. L., Pa. 1663, 27th, Earl St. Albans, G. M., England. 1749, 27th, First Lodge, Providence, R. I., chartered. 1802, 27th, Lexington Lodge No. 1, Ky., addressed by Henry Clay. 1810, 27th, First German Lodge in U. S., instit. in Philadelphia, Pa. 1813, 27th, Grand Mas. Union, England. 1817, 27th, Final Masonic Union, S. C. 1825, 27th, Lafayette vis. G. L., Md. 1844, 27th, Grand Mas. Festival, Kingston, C. W. 1854, 27th, Cent. Cel., G. L., S. C. 1778, 28th, Washington vis. G. L., Pa. 1778, 28th, Gen. Varnum addressed G. L., Rhode Island. 1829, 30th, Anti-Masonic Conv., Boston, Mass. 1831, 31st, Declaration by 1,500 Masons, Mass.

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—"Get wisdom; get understanding; forget it not; neither decline from the words of my (her) mouth. Forsake her not and she shall preserve thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

A Specimen of Anti-Masonic Literature.

It falls to the labors of every delver in historical mines to handle a good deal of filth. This is an unavoidable necessity of his vocation. Though he may avert his olfactory organs and wrinkle his forehead in utter disgust, he must pass the putrefying oyster through his fingers else he may miss some most precious pearls. In this sense I am now looking through a file of Anti-Masonic literature (?) in search of pearls for historical purposes. Occasionally I find a gem, but it needs much *cleansing* before it is fit for use. Would your good readers like to glance over the heap before me? It embraces about forty pamphlets, much of it published in Boston in 1828-9, 30, 31, but there is a sprinkling from New York, Philadelphia and elsewhere, where the virus of political Anti-Masonry had been found. The most amusing document in the pile is "An account of the savage treatment of Captain William Morgan in Fort Niagara," with a frontispiece "view of a Mason taking his first oath," which is emphatically *rich.* No man would ever take more than one oath on that principle! The very *diabolus* must have been raised upon such occasions, and if poor Morgan, who is described in the preface as "an intelligent man and an inflexible republican," "a soldier and a brave man," really took *his* obligation in that way he was very naughty to tell about it afterwards!

By the side of this we have "the denunciation of Rev. Edward B. Rollins, of Stratford, Vermont," it being the third of "an intended series of Tracts, shedding light on the hitherto dark and mysterious subject of Masonry." Being put at $2 per hundred, it is presumable the Reverend gentleman got his ideas abroad quite extensively. Let us see what the Tract is about. It declares that "a crisis has arrived"—these things are always arriving just before presidential election—and it is his duty to expose principles which "lead to sacrilegious and idolatrous practices, and end in a horrid violation of humanity, morality and religion!!" He means, he says, "the subject of Speculative Freemasonry." His exposition being borrowed from writers before him, contains nothing new. Nor is it half so funny with wood-cuts as its predecessor.

The next is Tract No. 3, of the same series. This embraces a correspondence between the Faculty of Harvard and Andover Colleges, and a "Hub" Committee who were powerfully anxious to know whether Masonry existed "prior to the 18th Century." President Quincy of Harvard, "couldn't tell," and Professor Stuart of Andover, "didn't know," and so the subject dropped.

Here is a poem, if rude jingle and rhyme make poetry, called "Lamentation of Freemasonry by Charles Chisel, Esq.," which abounds in that class of coarse jokes and vulgar allusions so popular at election times. The concluding lines give a fair specimen of the whole:

> But should the Gospel sun arise and shine
> O'er all the earth, as prophets do divine,
> That e'en in heathen lands and pagan isles
> Where now our very fairest prospect smiles,
> They all should cast their idol gods away
> And fellowship no works that shun the day,
> And I again be ousted, strangely driven
> From every clime and region under heaven,
> There's one dark place which still remains, I know
> I'll seek the shades of Erebus below!

Following this Mr. Charles Pinckney Sumner, "Sheriff of Suffolk County"—as he for some reason or other styles himself—is out in a pamphlet—by a strange coincidence *just before the election*—on "Speculative Freemasonry." It is to be hoped he was re-elected, or this putrifying mass of twenty pages from Mr. Sheriff Sumner was sadly wasted. Will you have a specimen? "The enlightened public have ceased to view Masonry with respect. Books, which are generally believed, have disclosed those disgusting penalties which a generous Mohawk would blush to inflict on an enemy who had caused the destruction of half his race" I wonder what he thought the other day, if he is still living, at the laying of the corner-stone in Boston, when so much of the intelligence of "Suffolk County" came out to honor the Masonic name!

But to proceed, here is the Report of an Anti-Masonic Republican Convention at Hallowell, Maine, July 3 and 4, 1834, "for the nomination of a governor and the transaction of such other business as the success of Anti-Masonry may require;" an Address "to the Freemen of Massachusetts," written evidently *by* a Freemason, whose ideas sum up well in this sentence: "The day is gone by, gone forever, when this monstrous institution, conceived in sin and shapen in inquity, can exist in New England, except as an object of scorn and loathing."

But our sheet is full and we must wash our hands of the defilements contracted from such stuff. If our readers can gain a moment's interest or amusement from the perusal of these extracts our purpose is fully accomplished.—*Masonic Monthly.*

The Sprig of Evergreen.

BY ROB MORRIS.

[It is an opinion entertained by Freemasons that the sprigs of evergreen, which we cast upon the coffin of a departed Brother, do not decay like other material objects, but *lie there unchanged;* and will so abide until the Great Day, when, they will serve to point out to the Celestial Grand Master the spot where our weary Brother was laid down to rest! These tokens of our faith are thus *green*, *fragrant* and *enduring*.]

Green, but far greener is the FAITH,
That gives us victory over death!
The waving woods of May,
The meadows and the plain,
This deathless hue display,
Dispelling winter's reign,—
And grateful to the eye,
And charming to the soul,
Is that rich grassy canopy,
That covers plain and knoll;—
But *greener* is the hue of FAITH
That gives us victory over death!

Fragrant—more fragrant far the HOPE,
That buoys our dying spirits up!
This branch gave sweet perfume,
When from the cedar rent,
O'erhanging Mason's tomb,
Its balsam tears were spent;
No flower-bloom from the field,
No spices from the East,
An odorous breath like this doth yield,
That in the grave we cast;—
But far *more fragrant* is the HOPE
That buoys our dying spirits up!

Enduring—but the CHARITY
That Masons feel can *never* die!
Faith may be lost in sight,
Hope in fruition ends,
And in Celestial light
We meet departed friends;
This mystic branch survives
The tooth and touch of time,

And till the Resurrection lives
An emblem, aye sublime;
But yet *more lasting*, CHARITY,
That Masons feel—'twill never die!

Faithful we cast the Acacia now—
Hopeful above our brother bow;
And when the dead shall rise,
And emblems lose their power,
And we within the skies
Shall need their forms no more—
Blest CHARITY shall join
Our hands in endless chain,
And glowing with the Love divine
Eternal shall remain;
Then *faithful* cast the Acacia now,
And *hopeful* o'er the parted bow! —*Masonic Monthly.*

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Official Tables.

GRAND LODGE, COLORADO—Elected, Nov., 1864.

Grand Master, A. J. VanDeren; Deputy G. M., ——; G. Sen. Warden, O. B. Brown; G. Jun. W., A. Sagendorf; G. Treas., Chase Withrow; G. Secretary, O. A. Whittemore.

GRAND COMMANDERY, NEW YORK—Elected, Sept., 1864.

Grand Commander, Orrin Welch; Deputy G. C., Pearson Munday; G. Generalissimo, John A. Lefferts; G. Capt. General, H. Clay Preston; G. Prelate, Henry Blanchard; G. Treas., John S. Perry; G. Recorder, Robert Macoy.

GRAND LODGE, CANADA—Elected, July, 1864.

Grand Master, Wm. B. Simpson; Deputy G. M., A. A. Stevenson; G. Sen. War., Edward J. Sisson; G. Jun. War., John Henshaw; G. Treas., Henry Groff; G. Sect., Thos. Bird Harris.

GRAND CHAPTER, KENTUCKY—Elected, Oct., 1864.

Grand High Priest, Wm. E. Robinson; Deputy G. H. P., J. D. Landrum; G. King, P. H. Jeffries, D. D.; G. Scribe, E. M. Bristow; G. Treas., A. G. Hodges; G. Sec., Philip Swigert.

GRAND COMMANDERY, MASSACHUSETTS—Elected, Oct., 1864.

Grand Commander, Wm. S. Gardner; Deputy G. C., Charles H. Titus; G. Generalissimo, Wm. W. Baker; G. Capt. General, Thomas A. Doyle; G. Prelate, Wm. S. Studley; G. Treas., Wm. Parkman; G. Recorder, Solon Thornton.

THE SISTER'S CHALLENGE.

Is Freemasonry Practical?

A MASONIC TALE, IN SIX PARTS, BY ROB MORRIS, LL. D.

PART SIXTH.—THE END.

Had these meetings no other object in view than to satisfy Sister Lea of the practical character of Freemasonry, they had long since been intermitted. The very first story told—that by Brother Jacquelin, of "The Three Little Waifs"—was decisive on that point. If the beautiful incident related by the one-eyed French brother had not convinced our Sister, she never could have been convinced. But the meetings were found so pleasant that it was easier to keep them up than to stop them.

The original idea of "a meeting each month" had not been found entirely practical. It never is. First, the summer heats had caused hindrances. Then the stormy fall and winter had prevented the ladies from coming out. The consequence was that it was the 24th of June again, ("John Baptist's Day,") before the sixth and last of the original series was held. It is that with which our present-chapter concerns itself. The attendance was excellent; Brother Jacquelin—whose worldly circumstances had much improved during the past year, so much so that he had opened quite a stock of goods at Burnettsville, and quit peddling—was on hand with another story, which we think our readers will admit is equal to his last. The hearers did, and at its close unanimously voted him a "Resolution of thanks," and ordered the Secretary to have it "engrossed and sent to Brother Jacquelin." What sort of an idea of "engrossment" Brother Secretary Lea had, may be conjectured when we learn that he wrote it off on a foolscap sheet with peculiarly bad penmanship, *framed* it in good cherry wood, and sent it to the brother by his little boy!

THE DIVORCED RE-MARRIED.

Simon Watkins is a rich man who lives on the route where I peddled last year. He is a kind and generous man, a good friend of Masonry, and a Past Master of his lodge, but he couldn't get along with his wife. I used to see a good many of that sort in my travels. I have seen them in Europe as well as in America. I have even seen them in Paris, that truly magnifique city, which as compared to any city in Amerique, is as——well, I know nothing to compare.

Mrs. Watkins was a pretty woman. She was healthy; she was wise. But she loved not the Masonic Institution. She loved not to have her Simony—so pleasantly she called him for shortness—to come home at the hours when sleep was upon her, when she was herself *obligée* to arise, open the door, and him to admit. She loved not his demonstrations of affection at those so late hours, because she said they were of whiskey the effects, and not of love. I have known many wives to await with pleasure the meetings of lodges, because, as they affirmated, there came with them a season of affection not realized upon other evenings. But of this I know nothing of my own experience, being not so blessed as myself to possess a wife.

Mrs. Watkins used, therefore, to scold her Simony and him to objurgate exceedingly. He was not too gentle-tempered. He could not hold himself under objurgation when his own conscience dictated to him that he had committed no wrong. He did reply to the wind of her words with the whirlwind of his reproaches, and when his so gentle protestations of love were scorned, and the baseness of intoxication charged upon him, he more than once turned to another room, and so the partners were neither one twain nor one flesh.

Things did not improve with time. Human passions, ladies and gentlemen, human passions as the great Voltaire once declared, is not like wine, the better for age. But on the contrary, the worse. The married people from sleeping in separate rooms came to sleeping in separate houses. And his passion, so basely attributed, so cooled that even when she proffered kisses and testimonials of love, he turned scorningly away and sneered at her affectionate demonstrations.

So they parted. She went home, a miserable woman, to her parents. He closed his house and moved to the village, and became a sot. Yes, Bro. Watkins reeled in the streets; he slept in the house of God; he was reckless of men's observations; he was fast going to the canonical animals. He was, in health, and mind, and morals, a ruined man. The lawyers got the two people divorced, and do you not think they were very foolish? Yes.

Yet they were united again, and now bid fair to remain so until death, a happy couple; and this was brought about by Masonry. You remember what the Masonic Poet says:

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love?
How rich the wages grateful spirits prove?

One day Brother Watkins was passing down the lane back of the village. His walk led him through the graveyard, and past the grave where his mother, a noble creature, who had died a few years before, lay buried. He could not help stopping to look at it; it was long since he had been there. On the grave-stone was cut that forcible emblem of the *Eastern Star*, displaying the well-known initials "F. A. T. A. L." He read it aloud; no one could do it better. Its full meaning dawned upon him. He almost saw the sainted spirit before him; almost heard her repeat that explanation which she had repeated when she took the degree. It sobered him. He knelt. He prostrated. He wept. He moaned. He covenanted then and there that he would reinstate himself in the opinion of the wise and good.

He went that night to the Master, and asked him to call a meeting of the Lodge for he had a most important communication to make to his loved brethren. They came, for they all respected Bro. Watkins; had warned him of approaching danger; had lamented his down hill. They came *en masse.* They shook hands kindly with him, and then waited to know what he would say.

It is said to have been a solemn scene. He recapitulated his sensation in the grave-yard. He begged his brotherhood to forgive his so great departures, and laid himself in their hands. He said, "Brethren, I will do only as you dictate, and you shall be my guides to God and peace!"

Need I to make an elongated tale? need I to say how they one and all stood around him like trees in the forest which stand so fraternally around each other that not one tree can fall but others will fall likewise? need I to tell you that his cessation from the strong waters brought on *delirium tremens*, from the effects whereof he mostly died? or that each brother, from the humblest to the highest, watched by his side till the crisis came on, and he revived? or that he never drank more?

Being so altogether well again of the drunkard's madness, the Master, by his request, presented his story to his former wife, and asked her to receive him again. Ready enough was she. She, too, miserable indeed had been. She too had wept and anticipated a sad old age. Love came again to her with his message. She sent for him to see her, and ere the day passed the *divorced were married.* I heard when last I passed their door, the loud voice of one sweet infantile who had come to make mother happy in her new season of love, and the Lady Watkins no more takes slight at Masonic meetings or Masonic lodges.

This story gave an uncommon degree of satisfaction. True, our monocular Brother in his French way suggested some ideas rather too free for American tastes, but as he was professedly unconscious of it, and thought the blushes he saw only clearer evidence of gratification, he became sufficiently elevated in spirit to venture on this bit of advice: "Sisters, my advice to a married lady ever is, to treat the husband when late returned from the lodge with very great hospitality. See that the fire clearly does burn; that the candle is not out; that a cup of coffee awaits him; that a lunch can his hand be speedily laid upon. The rewards of this are immediate, great and truly lasting."

This was received with a relish even greater than the other, and more than one conjugal sheep's eye flew across that lodge-room whose full meaning remains for the future to develop.

So ended the entertainment and so ends our series. This class of compositions is so pleasant to our hand that we close the series with a sigh, and bid the reader "God speed!"

The Funeral Service.

We ever seek for light upon all the usages and customs of the Craft in olden time. The Funeral Service of Masons in particular, is a subject of our careful investigations, and we ask our intelligent correspondents to assist us in extricating it from the mass of innovations by which, in late years, it has been surrounded, by those who seek no other means of securing Masonic immortality than that of mutilating the ancient landmarks which our fathers have set.

In *Jones' Miscellany*, printed at Dublin, Ireland, 1800, are some directions on the subject of Funerals that are novel to American readers, while the most agree with the ancient customs in this country. It directs, for instance, that *a perfect circle* be formed around the grave. The true system requires, we think, an oblong square. The Lodge must be opened in the usual form, and in the Third Degree. The coffin is introduced in the centre of the Lodge and opened. The Master then convenes as in Webb's *Monitor*. "The Grand Honors are given and certain forms used which can not here be explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body." The Sacred Roll is deposited *in the coffin* instead of *in the archives*, as with us. An oration is delivered in the Lodge "and the Master recommends love and unity, the Brethren join hands and renew to each other their plighted vows." This is beautiful.

The Lodge is then "adjourned," and the procession goes to the grave. The exhortations at the grave are the same, nearly, as ours, but the concluding words are different and are worthy of note, "By the light of the Divine Countenance we shall pass without trembling through those gloomy mansions where all things are forgotten; and at that great and tremendous day, when arraigned at the bar of Divine Justice, judgment shall be pronounced in our favor, we shall receive the reward of our virtue by acquiring the possession of an immortal inheritance where joy flows in one continued stream and no mound can check its course."

The Secretaries throw their rolls into the grave "with the usual forms," and the remaining portions of the service are the same as those used here.

Not Far From Me.

Oh, Lord, be not far from me.—Ps. XXXV, 22.

BY ROB MORRIS.

Not far from me, not far from me,
When first on CHECKERED FLOOR,
I bow in humble trust the knee
My MASTER to adore;
I kneel and fervently declare
That THOU art all my portion here.

Not far from me, not far from me,
In MIDDLE CHAMBER led,
I pass the mystic portals three,
And up the Stairway tread;
I pause before the MARK divine,
Whose light is Masonry's and mine.

Not far from me, not far from me,
In HOLIEST PLACE betrayed,
When human hopes all fade or flee,
And there is none to aid;
And there is none to hear my cry
Save THOU, the pitying DEITY.

Not far from me, not far from me,
These mystic labors done,
My body 'neath the deathless tree,
My soul before the throne—
Oh GOD, through blest eternity
Be mine the place, NOT FAR FROM THEE!

—*National Freemason.*

A Worthy Movement.

In a previous issue of the VOICE we alluded to a noble charity set on foot last summer by Bro. W. H. Shupe, of New York, having for its aim the supply of nurses to the Army. This enterprise is termed *The Masonic Mission.* Recently it has taken a new form and is now supplying the poor of New York with coal and flour at wholesale prices. This saves to the purchasers from one-third to one-half their outlays for those articles. Bro. John W. Simons, of New York, is Treasurer of the Mission; Bros. Sheville and Davidson are its Actuaries.

Four Chapters in American Masonic History.

CHAPTER FOURTH—1861 TO 1864.

This period covers the outbreak and first two years of the American Civil War, as vast in its persecution as in the principles involved. Masonry has suffered in every nerve by its prosecution. All the Grand Lodges in the rebellious States are decaying, while of the constituent lodges probably not a tithe is in existence. Lodge halls have been burned, funds squandered, jewels, records and regalia stolen, and covenants broken with equal rapacity and recklessness.

The Grand Lodge of Oregon was organized in 1861; making the fortieth Grand Lodge on the American list.

Among the new publications that are operating to affect the most good upon the minds of the fraternity, may be named a series of Masonic Ahiman, published for five successive years, very extensively diffused, and some twenty editions of Webb's Freemason's Monitor. Works on Masonic Jurisprudence have become numerous, some of which are of great value. Ode books, histories, and other publications of a Masonic or semi-Masonic character likewise abound.

"DIED YESTERDAY."—Every day is written this little sentence—"Died yesterday, so and so." Every day a flower is plucked from some sunny home—a breach made in some happy circle—a jewel stolen from some treasury of love. Each day, from the summer fields of life, some harvester disappears—yes, every hour some sentinel falls from his post, and is thrown from the ramparts of time into the surging waters of eternity. Even as we write, the funeral of one who "died yesterday" winds like a winter shadow along the street.

Moris' Masonic Odes and Poems.

The following generous notice of our recent publication has the ring of brotherly kindness in it. Our readers will enjoy it as we did, if only because the *Masonic Monthly*, from which we extract it, is not in *the rut* of any Grand Secretary's triumphal car and can, therefore, afford to say what it thinks:

This volume of Poems, by the widely-known Brother whose name stands on its title-page, appears before us in very beautiful form. No writer has done more, or better, to develop the poetry of Freemasonry than Bro. Rob Morris. His songs are known wherever Masons are found who read the English language, and more than one of them will continue to be sung until the last Masonic lodge has ceased to work. Bro. Morris has devoted to the service of Masonic literature talents which would have won for him a high position, among writers of general literature, and let it not be said of us, that in so doing, he has hid his light under a bushel. What living Mason is there who has not heard of "The Level and the Square?" It has been justly said of this piece that it has acquired a popularity equalled, perhaps, by no similar production, since the "Farewell" of Robert Burns, whose pathetic words,

> "Adieu! a heart-warm, fond adieu,
> Dear Brother of the mystic tie,"

have opened a fountain of tears in three generations of Freemasons. Set to no less than ten distinct melodies, several of them original and of rare merit, "The Level and the Square" is sung at *labor* and *refreshment*, upon the journey, at the grave's side, in the domestic circle, and wherever else Freemasons congregate to do Mason's work or to enjoy Mason's wages.

One hundred and thirty-two poems on almost every theme suggested by the emblems of our Order, its precepts and customs, make rare and acceptable reading for Masonic eyes, while the lofty sentiments, fine similes, easy rhythm, and genuine poetic beauty of many of these pearls of rhyme, strung together now for the first time, render the book welcome in circles outside the Lodge. Some of these are suitable for singing in the Lodge-room, especially one entitled "Masonic Auld Lang Syne," with the suggestive chorus.

> "With Gavel, Trowel, Guage, we work,
> With Level, Square, and Line;
> Come, join the Chain of Love, and sing
> Of Auld Lang Syne;"

Another, entitled "Hymn of Mason-soldiers," carries the thoughts away to Camp and hospital, where its affectionate words are sung to the touching melody "When this cruel War is over." The hopeful words of the poem entitled "The Resurrection," thrill the heart as brothers remember seasons when with the emblematic sprig of Acacia, they stood around a departed brother, and joyfully the Masonic reader repeats,

> **"And we, who yet remain,**
> **Shall meet our dead again,**
> **Shall give the hand that thrilled within our grasp**
> **The token of our faith,**
> **Unchanged by time and death;**
> **And breast to breast his faithful form shall clasp!"**

The "Knight Templar's Dirge" is an inspiring hymn. But we need not farther particularize. From the first poem, entitled "The Sowing of the Seed," to the closing one, called "The Last, Last Word," ringing pleasant changes on the expressive word "Farewell," the book is gleaming with gems of thought and resplendent with the glory of Brotherly Love. We commend the volume to all who love poetry or Masonry, and think it can not fail to win the thanks of the readers, to its author, and a kindly sympathy for the ceremonies and principles of our beloved Order.

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Misrepresentations.

Under this head, our cotemporary of the *Masonic Monthly*, (a good fellow, a good Mason, a good man,) corrects some misstatements in a late issue of the *Masonic Review*, a magazine still published at Cincinnati, Ohio. It seems that the *Review* had charged upon the *Monthly* the offence of reflecting the peculiar and heterodox views of Rob Morris in relation to Adoptive Masonry, The Rite of Memphis, and possibly other bad eggs of the XIXth Century. The *Monthly* is a dignified journal and has its own way generally, on such matters as it chooses to take up. It proves the falsehood of the statements and deals out a handsome but courteous rebuke to him of the Pork City. The whole thing is sharp, though for any effect it will have on the hide of the *Review* editor, we think it was all wasted. "Brother Cornelius," as the *Monthly* gently calls him, is quite a different man from the Cornelius spoken of some 18 centuries back.

There is one sentence however, in this article concerning "Misrepresentations," that is too good to be passed over when such a feeble lash as that of Cincinnati is applied to whip a strong man into servility. Bro. Mitchell does well to say:

> We presume that our readers are intelligent Masons, not babes in mind, but full grown men. We do not think for a moment that they are afraid of looking a new thing in the face, even if we should hold up to their observation a new face as painted by one who might worship it. We fear not that any harm will come to any intelligent Mason from a review of anything we may in this manner lay before him. Give milk to babes, but strong meat to men who are able to digest and extract all of nourishment which may be therein.
>
> Our platform as journalists contains no narrow or illiberal plank. If we give an opportunity to the advocate of any movement taking place within the Masonic community, to describe such movement, its principles or aims, in his own words, we will extend to any fair and candid opponent of such principles or aims, as full an opportunity to present the grounds of his opposition. Nay, we invite discussion upon any matter which we admit to our pages. We are in search of light ourselves, and by the course we pursue in this respect, we hope to obtain more light and to assist our readers in the same endeavor.

That is exactly our notion too, and *we* are not afraid of being accused of "echoing the peculiar opinions of" Bro. E. S. Mitchell, "or any other man!"

* * *

—What author is it that describes a backwoods' brother as marking his stock with the Square and Compass? It is said that while his neighbors' horses and cows, who only had the rude devices usual to borderers, were constantly losing their stock by the depredations of the Indians, our ingenious brother lost none! The deduction some would draw from this fact is not the one that suggests itself to me. I am so skeptical as to those men who parade their Masonry in every public manner, that I suspect the backwoods' brother (if he *was* a brother,) of hooking the lost stock himself! I am sure that my carpet-bag, which I lost the last time I was at the —— Hotel in New York, was purloined by the sanctimonious African who wore the Masonic breast-pin so conspicuously, and I never *was* so badly shaved in my life as by the barber who had the letter G on his best razor!

Scottish Masonry.

From our indefatigable correspondent, Bro. D. Murray Lyon, of Ayr, Scotland, Grand Steward of the Grand Lodge of that jurisdiction, we have a highly interesting article upon Scottish Masonry which we are sure our readers will peruse with pleasure. In the letter which contained the following article Brother Lyon informs us that his eyesight, which during the past year had nearly failed him, was restored. We congratulate him. Bro Lyon has inaugurated two new Royal Arch Chapters in his own and a neighboring province, being appointed to do so by the Supreme Royal Arch Chapter of Scotland.

A number of the Masonic brethren in the county, in recognition of the many and important services which Bro. David Murray Lyon has rendered to Freemasonry, lately resolved to present him with a tangible token of their esteem. Accordingly, a committee was appointed to carry out the arrangements, and a presentation having been fixed on, about forty brethren met on Summer St. John's night (24th June) in the large hall attached to the Prince of Wales Inn, and entertained Bro. Lyon to supper. The Rev. John Thomson, of St. Marnock's Parish Church, Kilmarnock, Chaplain to the Lodge Kilmarnock St. Andrew, occupied the chair, supported on the right by the guest; Bro. Robt. Fergusson, R. W. M. Ayr Kilwinning; Bro. David Brown, P. M. Kilmarnock St. Andrew; Brothers Donald Ross and Thomas Wythecombe of Dalmellington Kilwinning St. Thomas; Bros. Sergt. Mason and Burns; and on the left by Bro. Robert Wylie, Secretary of Mother Kilwinning and P. G. S. of Ayrshire; Bro. Andrew Glass, P. M., J. Shearer, Sec., and A. Tait, S. D. of Ayr St. Paul. Bro. Donald M'Donald, superintendent of Ayr Burgh Police, ably officiated as Croupier, supported right and left by Bro. Wm. Martin, R. W. M. of Ayr Operative; Bro. Wm. Chambers, R. W. M. of Ayr St. Paul; Bro. Color-Sergt. David C. Wallace; Bro. A. Gibson, Sec. Ayr Operative; Bros. Josephtall, A. Martin, etc. The R. W. M.'s of Nos. 51, 86, 126, 169, 290, and 433, and several brethren of these and other lodges, subscribers to the testimonial, were unavoidably absent. A blessing having been asked by the Chairman, the supper, served up in Bro. Park's best style, was duly discussed. The cloth being removed, and the usual loyal and complimentary toasts having been given from the chair with all the honors, the primary business of the evening was proceeded with by the Chairman, who in the course of a long and highly eulogistic speech, said: "I have the greatest pleasure this evening in presiding at this meeting, and to unite with you in making our appreciation of our honored and worthy guest's valuable and unwearied labors on behalf of the great principles of Freemasonry. In the maintenance and vigorous propagation of the truths of the system, his name has been associated for many years, as one of the most successful and unflinching pioneers of the Craft; and our meeting here to-night to honor him is just the result of a natural feeling in man's breast to honor and reward the truly deserving, and to encourage others to achieve similar triumphs in doing good to the world. In the estimation of all present, our excellent and well-skilled brother and guest, Mr. Lyon, has undoubtedly, during his whole career as a Mason, won for himself the respect and esteem of the brethren of the Craft; and, while keeping in view the grand practical duties and sacred obligations of Masonry, has never lost sight of that beautiful sentiment of one of the great Roman poets—

'Nobilitas sola est atque unica virtus.'

From the moment of his initiation into the circle of Masonic brotherhood up to the present day, he has ever proved a faithful sentinel and true Mason; and no one more than myself has watched with greater pleasure, or learned with more profit, the indefatigable manner in which our worthy guest has won his laurels, and the proud position which he now holds not only in the hearts of men whose peculiar motto is 'charity,' but also in the many lodges where his name is associated with official honors conferred upon him by the masters and office-bearers of the brotherhood." After referring at considerable length to the guest's literary labors in behalf of Freemasonry, referring particularly to his biographical sketch of the late Grand Master, the Duke of Athole (written for the 'North British Daily Mail,' and copied into the London and Scottish Freemasons' Magazines), "a sketch in which Christian feeling and Masonic sentiment were so richly blended as to call forth the well-merited encomiums of the Craft;" —to his interesting "Notes on Mother Kilwinning;"—to his "graphic sketches of Freemasonry as it exists in its Scottish birth-place," originally appearing in the columns of the *Ayr Advertiser*, but reproduced by the Grand Secretary in *Grand Lodge Reporter* "for the delectation of the Craft both at home and abroad;"—to the zeal and earnestness of purpose displayed by him in obtaining possession of the charter of Burns' mother lodge, when it was "sacrilegiously in the market for sale;"—and "the successful vindication of the eligibility of any Master Mason to office in the Provincial Grand Lodge, against an adverse decision of the Grand Committee," the Chairman continued—"You all recollect the excellent arrangements, chiefly carried out by Brother Lyon, in connection with the Masonic demonstration and procession at the Centenary of Burns, the immortal Bard of Scotia. Also, the inauguration of the Neill Monument in Wellington Square received the cordial co-operation of our guest, and partly through his zeal and Masonic influence, the people of Ayr had the help of the large bodies of Masons of the county present to do honor to him whose memory is still cherished as one of the most illustrious warriors of Indian history. For these and other services many Masonic honors have fallen to our guest. He has earned them all, and though more were given still he would not be paid for the hours he has spent in the service of the Craft. I believe he is an honorary member of nearly one-half of the Ayrshire lodges, and within the last few days the youngest of them (St. Thomas Kilwinning Dalmellington, No. 433) has appreciated his merit and bestowed on him the same honorary distinction. These facts are patent to all. They show he is esteemed amongst the brotherhood, and our presence to-night is the crowning event in his life as a conscientious and zealous member of the Craft. Few know that from fair Columbia even has he received the laurels. The Masonic University of La Grange, Kentucky, conferred one of the honors of the senatus upon Bro. Lyon; and that distinguished mark of foreign appreciation of his labors as a Mason and worth as a man is another proof of the just esteem in which he is held by all classes of the mystical fraternity in Ayrshire and other parts. These honors have been freely conferred upon our worthy guest, and it is the fond wish of all true Masons that he may be long spared to enjoy his hard-won laurels. We are here to-night, to speak of his Masonic virtues, and should not forget the philosophy of the poet, who said, 'We inscribe men's vices on monuments of brass, whereas their virtues we write in water.' The honors he wears and his career as a Mason are amply sufficient to roll back any attempt to depreciate his character and life in Masonry. The high position he holds as one of the Grand Stewards of the Grand Lodge of Scotland, as the Pr. Jun. Gr. Warden of Ayrshire, as an ex-office-bearer of Mother Kilwinning, and member of so many lodges, may be viewed as the best reply to, and refutation of, any depreciative attempt of detractors. It is most creditable to himself, and to the lodge of his Masonic birth, Ayr and Renfrew Militia St. Paul, and more especially to Bro. Andrew Glass, from whom our guest first received initiation into mystic rites many years ago, as well as admission into the inner circles of light. Well may Brother Glass be proud of such a son! My remarks have hitherto been chiefly in relation to our guest as a Craft Mason, though with pleasure I say he has also attained considerable eminence as a Royal Arch Mason. He is at present the successor of Brother Major Thornton in the command of the Ayr Priory of Knight Templars. He enjoys the friendship of some of the most distinguished Masons in the United Kingdom and America. The late Past Pro. Gr. Master, Bro. George Johnson of Redburn, entertained high fraternal regard for him as a Mason; so does the present excellent and esteemed Pro. Gr. Master, Brother Sir James Fergusson. Brother Lyon may rest assurred of the high esteem in which he is held in Ayrshire and other parts. We all highly appreciate his moral worth and Masonic skill. May he long be spared by the Great Master above to live amongst us in the undying esteem of the Brotherhood; and when, having *passed* through all the various *steps* and *degrees* of human existence, may he at last be *raised* to that highest of all positions for immortal souls, amongst the sons of God in the Temple of Heaven. We trust, too, that while surrounded with earthly honors and human praise, he is not forgetful to set his affections on things above, and to seek for glory and immortality in the presence of the great 'I AM,' where there is fullness of joy, and at whose right hand there are pleasures for evermore." Then, turning to the guest and handing him the gold watch and chain, he continued—" Brother Lyon, accept then of this token of our esteem; and may its dial ever point to, and remind you of, that existence beyond the grave, where *time* is no more; where there is no need of the *candle*, and where, in the circling bands of heavenly brotherhood, all excellences and graces of the Christian character shall be consummated. Accept, also, of this silver bracelet for your wife; and with it give her our best wishes that she may be long spared to be an able helpmate and counsellor to thee." (The Chairman, who, during the delivery of the above, was frequently applauded, sat down amidst loud cheers.)

Brother Lyon, who was received with renewed applause, said: "In thanking you for this token of your fraternal regard, permit me to say that I accept it as an evidence of your general satisfaction with the manner in which I have performed the Masonic work which has at various times been confided to me; and I trust that I shall be able to wear it not only with pleasure to myself, but equally so to those who have presented it to me; and that when called to leave the *level* of time, it will descend to my children, whom I shall teach to look upon it as an inestimable treasure, to be preserved among the valued mementoes of honorable distinction. My efforts have ever been directed to the advancement of what I believed to be the principles of Freemasonry; and although I may have differed from some on points of Masonic polity, I have hitherto endeavored, and shall, I trust, ever continue, to respect the honorable emulation of other brethren. I again thank you sincerely for the great kindness you have thus publicly shown to me upon the present occasion, the recollection of which I shall fondly cherish. (Cheers.)

Among the toasts given and responded to: "Mother Kilwinning and its R. W. M., Bro. Sir James Fergusson," was most appropriately introduced by the Croupier, enthusiastically received by the company, and felicitously replied to by the Pr. Gr. Secretary; the R. W. M., of No. 138 (Bro. Martin), in a few apposite remarks gave "The wider diffusion of the priniples of Freemasonry;" the "Ancients," feelingly proposed by the R. W. M. of No. 204 (Bro. Chambers), was acknowledged by Bro. Glass; Bro. Wylie, as the Representative of the oldest lodge in Scotland, in a few kind and encouraging words, proposed "The youngest of the daughter lodges—St. Thomas Kilwinning, No. 433," the compliment being gracefully acknowledged by Brother Donald Ross; Brother Brown, the venerable Chaplain of Blair Dairy, returned thanks for "The Brethren from a distance;" "The Chairman," "Croupier," and "mine host and hostess" were also duly honored. The harmony of the meeting was greatly increased by the singing of several excellent songs by Bros. Wallace, Gibson, Wythecombe, Cunninghame, and by the only *cowan* present, Mr. Rose, a member of "The Fourth Estate." The viands were most excellent, and the superior manner in which the supper was served up reflected the highest credit on the purveyorship of mine host. The watch, a splendid gold English lever, bore the following inscription: "A token of esteem to Bro. David Murray Lyon, G. S. and P. J. G. W., from the P. G. M. and Brethren in Ayrshire, for his ability and assiduity as a member of the Fraternity of Freemasons, 24th June, 1864," and was supplied by Bro. Jacob Josephtall, jeweller, Glasgow, a member of the Lodge Ayr Operative.

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The Samaritan.

Stripped, wounded, beaten nigh to death;
  I found him by the highway side:
I roused his pulse, brought back his breath,
  Revived his spirit and supplied
Oil, wine, refreshment—he was healed.

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—The Koran of Mahomet is styled *the Cord of God.* Its author advises its adherents to "Hold fast by the Cord of God."

The Mason's Trust.

BY BRO. A. H. DORIS.

By a way that we know not,
  With darkened eyes we grope along,
Blind mortals, here we can not tell
  If our steps are right or wrong.
Behind us all is darkness too,
  And thus we falter on the road,
Uncertain where our footsteps tend,
  But putting all our trust in God.

'Mid checkered scenes and winding ways,
  'Our six days' labor we pursue,
For there are wages for all those
  Who to the end prove faithful, true.
Upheld by faith, we journey on,
  And light, more light illumes the road;
Nourished, refreshed, joy fills the heart
  Of those who put their trust in God.

When the Grim Tyrant strikes us down,
  Our rest will then be in the dust,
And when the grave shall fold us in,
  Where then will be the Mason's trust?
The Acacia blooming o'er our heads,
  Lends fragrance to the moldering sod,
And Judah's Lion shall prevail,
  For those who put their trust in God.

There is a secret that the world
  Has never learned, can never know,
It cheers the good man, soothes his heart,
  While laboring patient here below.
There is a Light, whose hopeful rays,
  Can pierce beneath the growing sod;
Cheer, Brothers, cheer, 'twill ever beam,
  While Masons put their trust in God.

BORDLEY, KY.

The Dedication Prayer.

There are few things in or out of Scripture more worthy the Mason's perusal than King Solomon's Prayer at the Temple Dedication. Its symbolisms are numerous and grand; the language is majestic, and worthy both the man and the theme; the accessories are just; while the objects of supplication are so well chosen and so artistically arranged that we must suppose the King had arranged them in his mind before he began the utterance of the prayer. Will the readers of the VOICE think the space well occupied if we copy and comment upon this grand production of the olden time?

The *time* of its delivery was propitious; the *assembly* was numerous; the *place*, eastward, before the Temple. Solomon had constructed there a *brazen scaffold*, five cubits in length and breadth, and three cubits high. On this, as a platform, he stood in the presence of the congregation of Israel.

The OPENING of his prayer was in the following words. A thick darkness had filled the house, the manifest glory of the Lord, when Solomon said: "The Lord hath said that He would dwell in the thick darkness. But I have built an habitation for Thee, and a place for Thy dwelling forever."

Then addressing the congregation, he added: "Blessed be the Lord God of Israel, who hath with His hands fulfilled that which He spake with His mouth to my father David, saying:

"Since the day that I brought forth my people out of the land of Egypt, I chose no *city* among all the tribes of Israel to build an house in that my Name might be there, neither chose I any *man* to be a ruler over my people of Israel.

"But I *have chosen Jerusalem* that my Name might be there, and *have chosen David* to be over my people Israel.

"Now it was in the heart of David, my father, to build an house for the Name of the Lord God of Israel.

"But the Lord said unto David, my father: forasmuch as it was in thine heart to build an house for my Name, thou diddest well in that it was in thine heart.

"Notwithstanding, *thou shalt not build the house*, but thy son which shall come out of thy loins, *he shall build the house* for my Name.

"The Lord, therefore, *hath performed the word that He hath spoken;* for I am risen up in the throne of David, my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the Name of the Lord God of Israel.

"And in it have I put the Ark wherein is the Covenant of the Lord that He made with the children of Israel."

Now the DEDICATION PRAYER properly begins. Solomon knelt and raised his hands towards heaven. We divide his supplications, for convenience, into seven parts. The exordium itself is as follows:

EXORDIUM.

Oh, Lord God of Israel, there is no God like Thee, in the heaven nor in the earth, which keepeth covenant and sheweth mercy unto thy servants that walk before Thee with all their hearts. Thou which hast kept with Thy servant David, my father, that which Thou hast promised him; and spakest with Thy mouth, and hast fulfilled it with Thy hand as it is this day.

Now, therefore, oh Lord God of Israel, keep with Thy servant David, my father, that which Thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to walk in my Law as thou hast walked before me.

Now, therefore, oh Lord God of Israel, let Thy word be verified which Thou hast spoken with Thy servant David.

But will God in very deed dwell on the earth? Behold, the heaven and heaven of heavens can not contain Thee; how much less this house that I have built.

Have respect, therefore, to the prayer of Thy servant and to his supplication, oh, Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before Thee.

That Thine eyes may be open upon this house, day and night upon the place whereof Thou hast said that Thou wouldst put Thy name there; to hearken unto the prayer which Thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of Thy servant and of Thy people, Israel, which they shall make towards this place; hear them from Thy dwelling place, even from heaven, and when Thou hearest forgive.

This completes the Exordium and leads us direct to the course of supplications, which were seven.

FIRST. A TEST OF PERJURY.

If a man sin against his neighbor, and an oath be laid upon him to make him swear; and the oath come before Thine altar in this house; then hear Thou from heaven, and do and judge Thy servants by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

SECOND. PROTECTION AGAINST ENEMIES.

And if Thy people, Israel, be put to the worse before the enemy because they have sinned against Thee, and shall return and confess Thy name and pray and make supplication before Thee, in this house, then hear Thou from the heavens and forgive the sin of Thy people, Israel, and bring them again unto the land which Thou gavest to them and to their fathers.

THIRD. A PRAYER AGAINST DROUGHT.

When the heaven is shut up and there is no rain, because they have sinned against Thee; yet if they pray towards this place, and confess Thy Name and turn from their sin when Thou dost afflict them; then hear Thou from heaven and forgive the sin of Thy servants and of Thy people, Israel, when Thou hast taught the good way wherein they should walk, and send rain unto the land which Thou hast given unto Thy people for an inheritance.

FOURTH. A PRAYER AGAINST NATIONAL CALAMITIES.

If there be death in the land, if there be pestilence, if there be blasting, or mildew, locusts or caterpillars, if their enemies besiege them in the cities of their land; whatsoever sore or whatever distress there be; then what prayer or what supplication soever shall be made by any man or of all Thy people, Israel, when any one shall know his own sore and his own grief, and shall spread forth his hands in this house; then hear Thou from heaven, Thy dwelling place, and forgive, and render unto every man according to all his ways, whose heart Thou knowest, (for Thou only knowest the hearts of the children of men,) that they may fear Thee to walk in Thy ways so long as they live in the land which Thou gavest unto our fathers.

FIFTH. A PRAYER FOR THE PIOUS STRANGER.

Moreover, concerning the stranger which is not of Thy people, Israel, but is come from a far country for Thy great Name's sake and Thy mighty hand, and Thy stretched-out arm; if they come and pray in this house; then hear Thou from the heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy Name and fear Thee, as doth Thy people, Israel, and may know that this house which I have built is called by Thy Name.

SIXTH. A PRAYER FOR SUCCESS IN ARMS.

If Thy people go out to war against their enemies by the way that Thou shalt send them and they pray unto Thee towards this city which Thou hast chosen and the house which I have built for Thy Name; then hear Thou from the Heavens this prayer and their supplication and maintain their cause.

SEVENTH. A PRAYER FOR RESTORATION.

If they sin against Thee (for there is no man which sinneth not) and Thou be angry with them and deliver them over before their enemies and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to Thee with all their heart and with all their soul, in the land of their captivity whither they have bee n carried their captives and pray toward their land which Tho n gavest to their fathers and towards the city which Thon hast chosen and toward the house which I have built for Thy Name; then hear Thou from the Heavens, ever from Thy dwelling place, their prayer and their supplications, and maintain their cause and forgive Thy people which have sinned against Thee.

Then followed the

PERORATION.

Now, my God, let, I beseech Thee, Thine eyes be open and let Thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, oh Lord God, into Thy resting place, Thou and the Ark of Thy strength; Let Thy Priests, oh Lord God, be clothed with salvation and let Thy Saints rejoice in goodness.

Oh, Lord God, turn not away the face of Thine anointed; remember the *mercies of David*, Thy servant.

This closed the Dedication Prayer. It was immediately followed by a Divine token of acceptation in the descent of miraculous fire which consumed the burnt offering and the sacrifices. The vast multitude bowed themselves to the ground at the light of this upon the pavement and praised the Lord, saying: For He is good, for his mercy endureth forever.

The Masonic reader can not fail to see how the 1st and 5th of the clauses we have numbered in the copy above are *beautifully Masonic.* Look particularly at the 5th and see if that is not the foundation of that clause in our Lectures relative to the welcoming and accommodating a visiting Brother.

A Curious Page in Masonic History.

The following extracts from a letter recently received from an intelligent Western correspondent will serve as a preface to this article:

"The Grand Master of Illinois (Turner) in his address to his Grand Lodge, Oct., 1864, quotes from a letter or report purporting to come from Brother Samuel Willson to the Grand Lodge of New Hampshire, repudiating the Work taught by us. In that letter it is said there are five important questions left out by us from the latter part of the 2d section of the Third Degree, and some fifty other errors, and that Webb made three sections of the Third Degree, while we have but two. It seems strange to me that Willson should make such statements after endorsing our Work. That he did not make the discovery *sooner* is surprisingly curious; so is the fact that he should communicate it to our *enemies* before letting us know it."

A number of correspondents have asked us about this "Willson letter," but we have been constrained to say we never saw it. If Father Willson ever wrote a letter of that kind, he has clearly contradicted himself In three public assemblies he stated, in our hearing, "that *his lectures and ours were literally the same*, that our *Work* differed considerably, but it was because Bro. Morris had the Webb Work better than he had." We call upon the hundreds who heard him make these statements at Burlington, Iowa, in 1860; at Chicago, Illinois, in 1859; and at Burlington, Vermont, 1861. We can produce letter after letter from our files in his handwriting to the same effect, and there are others who have letters of his of the same purport. If Father Willson retains his memory he will himself testify to these facts.

In our own published statements since 1857 we have said, "there were perhaps fifty words of difference between Willson and Morris." This is not the place to explain what those differences are, but our readers will see how trivial they are when we expose one; he says,

"How *was* you proposed?"

We say,

"How *were* you proposed?"

The other forty-nine are but little more important than these.

As to the Sections in the Master's Degree, the 1st edition of Webb's Monitor, 18[illegible]7, which more nearly corresponds with his esoteric notes than the later ones, *makes but two Sections of the Master's Degree.* And we can prove that while Webb improved upon his Monitor from edition to edition, as *he had a right to do*, seeing that it was his own property, he never altered the cipher notes, for he had *no right to do that*, they not being his own property.

Bro. Willson told us of those additional five questions and answers several years ago. We examined the matter thoroughly while with him at Verzennes, Vt., in January, 1861, and it was agreed between us that after a certain specified date this matter and some others he suggested to us should be pointed out to our correspondents for their consideration. And as Bro. Willson is advanced in years and feels the approaching change, he gave us his views *in writing*, *which we solemnly promised should be preserved*, to be used as above limited. Thus the matter rested. *The period has not yet arrived.*

We do not consider those five additional questions as essential to the perfect Ritual; yet so careful have we been to avoid following in the bad path of Charles W. Moore and his fellow innovators—a path made very broad during the past two years by men who are shrieking against Conservatism on every white piece of paper they can find—that we shall keep in good faith that pledge, whether Father Willson lives or dies, remains steadfast to honor or joins hands with our opponents. The future will present a touchstone by which all these things will be tried. We can afford to wait. We shall continue to wait patiently.

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—Alexander subdued the world, Cæsar his enemies, Hercules monsters, but he that overcomes himself is the true valiant captain.

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—Self-love is more artful than the most artful maid in the world.

Wilkins Tannehill.

The recent decease of the only surviving brother of Wilkins Tannehill suggests to us to publish some notes communicated to us at the time of his death. Bro. Tannehill was a rare Mason. Had he possessed opportunities of travel to purge him of those localisms which stifle a man's native vigor, he would, we think, have been foremost in American Masonic literature. Dr. Oliver quotes many of his sentiments with marked approval. His heart was large and views elevated. But to the notes:

"The death of any person arrests the attention of any reflecting mind. We are compelled to pause amidst the constant demands of business and as Masons the Square and Level are brought into immediate requisition. The course of life is carefullly examined. Motive and action are severely tested by the point within the circle. The Sword pointing to the native heart arrests us in our thoughtlessness, and the Acacia reminds us that it is not all of life to live, nor all of death to die.

"But in the death of Wilkins Tannehill the deep fountains of the heart are moved. A friend, a counselor, a brother has departed. It is seldom that so much merit, wisdom, truthfulness, learning and goodness, combined with modesty and pure benevolence, concentrate in one man. As a citizen, no one was more honored and respected. As a Mason, he was a star of the first magnitude, a wise counselor and a constant friend."

Bro. Tannehill published for several years a Masonic journal in Tennessee, under the title of "The Port-Folio." He was the author of Tannehill's Manual, adopted in Tennessee as a standard work; also of various literary works.

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—A writer in the December issue of the *Masonic Monthly* shows up the inutility of the Quarterly Communications of the Grand Lodge of Massachusetts in a very logical manner. But his article is excessively weak for all that; he overlooks the important consideration that if the Masons of Massachusetts came together only once a year there would be a full representation, and in that event how would Charles W. Moore secure his re-election as Grand Secretary? "answer us that, Master Brooks!"

NIAGARA.

[Lines written and first read in the Lodge at Niagara Falls, Aug., 1864.—Dedicated to R. W. Brother Johnson, D. D., Grand Master.]

Midst civil war and clamer, midst the crash
Of nations falling from their base, thy voice,
Oh, ancient Flood, Niagara, is heard!
Thy deafening roar admits no notes of man,
Within its mighty chorus, but peals forth
The ALMIGHTY's mandates, as it spoke the morn
Of the Creation, all unchanged.
And so
For the voice of MASONRY goes up to heaven,
From age to age speaking of His great love
Who framed it; in its harmony divine
No notes of earth can enter; nations fall,
Peoples and customs change; the face of earth
Puts on new features, but *this knows no change*
The SQUARE speaks yet as Heavenly Wisdom taught—
The COMPASS warns us as in days of yore—
The GAVEL rules—the LEVEL's solemn voice
Join with the PLUMB-LINE's monitory tongue,
And speaks as yonder glorious WORD requires;
Above the East "the Hieroglyphic bright"
Gleams wisely, claiming lowliest reverence,
From generations as they come and go.
NIAGARA and MASONRY! what else
Of all created things doth speak like these,
Of the unchanging GOD!

To the Masonic Craft at Buffalo, N. Y.

[The LEVEL in its moral allusions, points to the West, the closing of the day, the end of human life, the destiny of man, and the home of the righteous, in "the Islands of the Blest."]

LINES COMPOSED FOR THE MEETING OF AUGUST 24, 1864, BY BRO. ROB MORRIS.

AIR: "*Annie Laurie.*"

We love to hear the GAVEL, to see the silver SQUARE,
But the moral of the LEVEL is best beyond compare;
Is best beyond compare, for it guides us to the WEST,
Where the shades of evening cover the ISLANDS OF THE BLEST.

When the weary day has parted and starry lights appear,
We miss the faithful-hearted, the brother-forms so dear;
The brother-forms so dear, of all the world the best,
And the LEVEL points their mansions in the ISLANDS OF THE BLEST.

And we again shall meet them within the Sunset-band,
And face to face shall greet them the Unforgotten Band:
The Unforgotten Band whose Emblem is the best,
The LEVEL—for it points us to the ISLANDS OF THE BLEST.

Wearing Masonic Emblems.

The practice of wearing Masonic emblems is vastly on the increase. A very considerable portion of the fraternity display them either upon finger, neck-tie, shirt-bosom, or vest. In any company of men, on steamboat or railroad, the practised eye may detect these emblematic devices in the various forms of *G*, *Slipper*, *Trowel*, or the more common *Square and Compass*. Occasionally the cryptic *Key Stone* appears, the *Arch*, the *Cross* and *Triangle*, or the grinning *Skull* and *Cross-bones*.

We have ever approved the practice of showing a connection with Masonry in this way. It is fitting and proper for a Brother to do so. The best known members of the Order do it, and whatever some Masonic periodicals may say, or even the resolutions of some Grand Lodges, against it, each brother will use his individual discretion in the matter, as he has a right to do.

But a brother should consider the emblematical meaning of these things, and in choosing an emblem should not look merely to decoration. All the emblems do not have the same meaning. So far from that we may affirm that no two of them have the same meaning. Each one embodies some peculiar Masonic virtues, and in making his selection the Brother should, if possible, adopt the emblem that best displays his own character. For instance, if he is a man of peace, one who strives to cement the brotherhood together by the influences of brotherly love, the *Trowel* is appropriate to his wear. If he is one who reverences the name of Deity, and labors to secure to Him the respect due to His name, then he may, if he chooses, wear the *G*. In this manner the whole imagery of Masonic science may be scanned over, and a selection made which shall be as truthful as it is elegant.

Official Tables.

GRAND CHAPTER, ILLINOIS. Elected, Oct., 1864.

G. H. P., W. M. Egan; D. G. H. P., O. H. Minor; G. K., L. L. Mann; G. S., C. J. Wade; G. T., Harrison Dills; G. Sec., H. G. Reynolds.

GRAND LODGE, ILLINOIS. Elected, Oct., 1864.

G. M., T. J. Turner; D. G. M., H. P. H. Bromwell; G. S.W., Edwin F. Babcock; G. J. W., N. W. Huntley; G. T., Harrison Dills; G. Sec., H. G. Reynolds.

EDITORIAL CHIT-CHAT, TIDINGS & INTELLIGENCE.

[This department, to which we shall give, the present year, a large space, is made of extracts from our daily correspondence, replies to queries, and brief notes of a literary and general character.]

—We had the pleasure of installing the officers of Coxsackee Lodge No. 48, at Coxsackee, N. Y., Dec. 20. The lodge is one of the oldest and most respectable Masonic bodies in the State of New York. It was first organized in 1796, and has maintained an active existence, we believe, ever since. Brother Reed succeeds the veteran, Bro. John G. Bedele, who for many years has presided as Master, but declined re-election. The ceremonies of Installation were followed by a Lecture upon the "Eastern Star," about forty ladies being present, and the whole concluded by an elegant supper. The occasion was greatly enhanced by the music of Bro. Chase, assisted by several ladies, who sang several of our Masonic Odes with rare effect. We have, in fact, never heard *The Level and the Square* sung so well as Brother Chase rendered it.

The following original lines were read on the occasion:

TO A VETERAN MASTER.

[Lines composed and inscribed to Worshipful John G. Bedele, long the faithful Master Coxsackee Lodge No. 48, N. Y.]

BY ROB MORRIS.

Worn, but not weary: staunch and true,
Again the Master's gavel bear;
And standing in the Eastern Gate
Display the bright and MYSTIC SQUARE.

Worn but not weary: therefore years
Have marked your brow with lines of care,
Yet beats your heart as warm's the day
When first you wore the MYSTIC SQUARE.

Worn, but not weary: when at last
The slumbers of the dead you share,
May you be happy in His love
Who wears in Heaven the MYSTIC SQUARE.

—From the well-known Music publisher, Horace Waters, 481 Broadway, New York, we have the following well-selected new music:

Waltzes—Sweet Little Nell; Lanciers; Heart Chimings.

Polkas—Golden Cross; Florence.

Mazurka—The Betrothed.

Potpouri—Faust, very fine.

Schottische—Tender Glance.

March—Marche Sacrée.

Songs—Sailor Boy, by Rodwell. Leave me with my Mother, by Foster. This hand never struck me, Mother, by Parkhurst Dying Drummer, by Parkhurst. Little Ballad Girl, by Foster Golden Dreams and Fairy Castles, by Foster. The Pure, the Bright, the Beautiful, by Foster. God Save our Noble Union, by Martin. Our Flag, our Army and our President, by Perry. Atlanta's ours and fairly won, by Virgil. Me Too, by Coffin. Maryland's Free, by Fortune. The Voice of the Army, by Clark. Beautiful Annie, by Clark.

In selecting music for any instrument and every style, there is no catalogue superior to Mr. Water's, who will serve the trade or individuals with music and musical merchandize on the very best terms. Remember 481 Broadway, New York.

—In this country, it were superfluous to explain what is meant by Adoptive Masonry; but readers abroad, may require to be told that the system of Blue Lodge Masonry in the American Lodges involves solemn obligations both of a positive and negative character; in no inconsiderable part of which the female sex is interested equally with husband, father and brother. It is usual with American Masons to explain this fact to the ladies themselves, though in a guarded manner. To enable them in case of personal difficulty or distress to make themselves known to Freemasons who would otherwise be strangers to them, certain *means of recognition* are communicated to them which compose the system styled Adoptive Masonry.

The system is religious in character, and very graceful, pleasing and instructive. The most popular form of Adoptive Masonry is that called "The Order of the Eastern Star," an elegant and highly popular arrangement.

—We had the great pleasure a few weeks since of spending some days as guest in the domestic circle of Brother John G. Bagley, Jr., at Catskill, N. Y. Such occasions insert themselves deep upon our memory. May the Father of us all long shield this hospitable band from the accidents of life.

—To the Lodges that selected us this year to preside over their Installation ceremonies, we tender our grateful acknowledgments. It was of course impracticable for us to attend them all, and the only rule that governs a public Lecturer is, "first come, first served." We hope to have future opportunities of visiting those that were disappointed.

—The burial of Bro. Guernsey, in Dec., 1864, by the members of the Lodge at Mobbettsville, N. Y., was an occasion of much interest. Bro. John Sheville, of New Jersey, presided; Bro. D. W. Thomson, of Illinois, acting as Marshal. These are two experts seldom equalled and never surpassed. Bro. Guernsey died at Norfolk, Va., last spring. His remains were brought home and interred as above described. There was a large attendance from his own and surrounding lodges, and it is reported that the community was favorably impressed with this affecting evidence of the care that Masons bestow upon their dead.

—The term "wayfaring" is common enough in English literature. Montgomery uses it with effect in the opening of his celebrated ode:

> "A poor wayfaring man of grief
> Hath often crossed me on my way."

—We propose in the volume of the Voice for 1865 to give a series of just such paragraphs as a gossip-loving reader will like; personal reminiscences; detached thoughts relating to persons and places, and all that *olla podrida* which an active mind gathers up in a life time of special experience. We have long since despaired of ever working up this mass of *miscellanea* we have so laboriously gathered. The life of one man does not suffice even though the demand for Masonic literature were far greater than it is.

—The idea of the "three stages of man," sometimes used by our lecturers at the present day, is not modern. In an old work we find the following apt expressions on this subject:

> The three Degrees into which Masonry is divided seem to have an obvious and apt coincidence with the three progressive states of mankind from the Creation to the end of time.
>
> The *First* is emblematical of man's state of nature from his first disobedience to the time of God's Covenant with Abraham and the establishment of the Jewish Economy.
>
> The *Second*, from that period to the era of the last, full and perfect revelation from heaven to mankind made by our great Redeemer.
>
> The *Third* comprehending the glorious interval of the Christian dispensation down to the consummation of all things.

The whole subject is elaborately wrought out upon the plan above.

—The correspondent of the *Masonic Monthly*, to whose letter you refer, has erred in attributing the "uproar and confusion" he mentions, to the Conservators. It is not the Conservators who made it; it is their noisy and noisome opponents. Martin Luther was not responsible for the "uproar and confusion" of the Reformation, he was but maintaining the religious rights of man; George Washington was not responsible for the "uproar and confusion" of the Revolution; he was but maintaining the political rights of man. Neither are the Conservators responsible for the "uproar and confusion" of the last five years. They are maintaining in a lawful and inoffensive manner the Masonic rights of man. Strange that *they* should be charged with producing confusion; it is the twelve or fifteen whose vested rights in Masonic offices, profits and honors are threatened who make the outcry. But the matter will yet be understood. When their poor tool sells them out, as he has sold out all others whose confidence he has betrayed, the world will understand us and we shall be justified.

—An anti-Mason in Missouri once named his son "Sanballat" to show his hatred for the institution. Have any of your contributors a parallel to that?

—How many of us, upon the death of a dear friend, can echo the beautiful words put by the author of *John Halifax* in the mouth of a broken-hearted widow, mourning over her lost! These lines are almost unmatched for simplicity, beauty, intense passion, and sweetness. Read them and see if you can restrain your tears.

"Could ye come back to me, Douglas, Douglas,
In the old likeness that I knew,
I would be so faithful, so loving, Douglas,
Douglas, Douglas, tender and true.

"Never a scornful word should grieve ye,
I'd smile on ye sweet as the angels do:
Sweet as your smile on me shone ever,
Douglas, Douglas, tender and true.

"Oh! to call back the days that are not!
My eyes were blinded, your words were few
Do you know the truth now, up in heaven,
Douglas, Douglas, tender and true?

"I never was worthy of you, Douglas;
Not half worthy the like of you;
Now all men beside seem to me like shadows—
I love you, Douglas, tender and true.

"Stretch out your hand to me, Douglas, Douglas,
Drop forgiveness from heaven like dew,
As I lay my heart on your dead heart, Douglas,
Douglas, Douglas, tender and true"

—You want some Masonic toasts do you? Well, here's a lot of them so old that they are redolent of antiquity.

1. To him who uses the mallet in knocking off those superfluous passions that in any manner degrade the man or the Mason.
2. May every Mason be a good man and every good man a Mason.
3. May we always meet upon a Level and part upon the Square.
4. May sincerity, charity and peace be established in this lodge.
5. May hypocrisy, faction and strife be forever rooted from every lodge.

—Yes, most of the humorists of the day are Freemasons. Douglas Jerrold was one; George D. Prentice is one; so is Artemas Ward (Browne); and Ossian E. Dodge; and Mrs. Partington (Shilliber); and a host of others.

—The grounds of Masonic celebrity are not very well defined. Some of our "great lights" are celebrated for their charity, unselfish devotion to Masonry, and fidelity to their vows. Others for other reasons.

In electing officers, Grand Lodges are sometimes actuated by singular impulses. For instance, one is elected because he lives in a certain part of the State and it is thought necessary to give *that* portion an officer. Another, because he is an old Mason and "has waited so long." Another, because his father was a Mason before him.

If you would see how unmasonic all this is, read the "Ancient Charges" under this head, and see how carefully the fathers defined official qualification. "Not by seniority," says the old record, "not by seniority, but by merit only."

—The Grand Lodge of Rhode Island announces that all Masons belonging to Mount Moriah Lodge, No. 8, so-called, of that jurisdiction, are irregular Masons, except some 30 whose names are given. Won't somebody trace this unfortunate affair into Conservatism? We understand that Cornelius Moore attributed the drought of last August to that iniquitous association!

—The term "presidency" as connected with the Master's position was occasionally used in former times. The Rev. James Watson, in the last century, in an address made at the close of his official term as Master, used the expression "on quitting the chair at the period of my *presidency*." The term "adjourned" was also used in the sense of "closed."

—Do you lay any stress upon what a newspaper publisher says of his rival? Read the political press and see how honor, truth and gentlemanly deportment are all sunk in the insane effort to villify an opponent. The columns of the —— —— and —— are quite as bad, even though they do put the word "Masonic" on their title-pages.

—The Master must always make a point of exhibiting the Charter before opening the Lodge. It is not enough that it is *in the Lodge*, but should be in plain view of every one in the lodge.

—It is useless to talk about securing uniformity in Rituals by legislation. Every effort of that kind has resulted in the greater confusion. It is to be acquired by zealous Masons learning a correct system and then using their influence in a lawful way to promulgate it. Such was Preston's method; also Webb's; also the Conservators.

—The term "columns" is applied to those placed before the Wardens respectively. The larger ones near the North-west corner are denominated "pillars."

—Will our good brother of *The National Freemason* explain why he so persistently calls Lord Byron a Freemason? We have never seen a particle of evidence that he was a Mason, have you?

—A new candidate for Masonic favor is seen in *The Mystic Star*, published monthly at Ft. Wayne, Ind., by Rev. W. J. Chaplin, assisted by Sol. D. Bayless, P. G. M. It is announced at $2 per annum, and has 62 pages of reading matter.

—Among the casualties of 1864, we have neglected to mention the loss, by fire, of the Masonic Hall at Scranton, Pa., which occurred July 30th. The loss to the fraternity amounted to some $900. The Lodge, Chapter, and Commandery lost all their effects. The Craft have already entered into new and enlarged apartments, of which they may well feel proud.

—The *Masonic Monthly* for Nov. has a cut of the Masonic Temple now erecting at the corner of Tremont and Boylston sts, Boston, the laying of whose corner stone has already been described. It will be truly a splendid edifice, and we trust will have a more fortunate career than that whose foundation it will cover.

—An additional verse has been added to Vinton's Ode, "Solemn strikes the funeral chime," by Bro. J. D. Hasbrouck of Rondout, N. Y., as follows:

Here we leave this earthly frame,
Free from care and mortal pain;
Trusting that a God of Love,
Will his spirit take above.

IN MEMORIAM.—Bro. Thomas Jenner of Hartford Lodge, No. 120, Wis., died Oct., 1864. His Lodge has recorded his merits in these words:

It has pleased the Great Architect and Sovereign Grand Master of the Masons, to call our esteemed brother, Thomas Jenner, from his labors in executing the designs upon the Trestle Board of time to a seat in that Sublime Lodge above "where the wicked cease from troubling and the weary are at rest."

Our Brother, now at rest, was a man much beloved by all to whom his virtues were known, and a workman who had no need to be ashamed in the cause of Charity, truth and justice.

Hartford Lodge, No. 120, recognized in Bro. Thomas Jenner, the virtues of a true man and Mason; in his decease, the order of Masonry has sustained irreparable loss, and society has been bereft of an ornament and worthy example; the sympathy and condolence of the Order is extended to the family and friends of the deceased, recommending them, as did our brother, to repose their trust in that God, "who tempers the winds to the shorn lamb, and feeds the ravens when they cry," with a full faith that He will alike protect the widow and the fatherless, and so temper this their calamity that it shall work for their temporal and spiritual well-being.

—Bro. HIRAM HALL died at his residence, in Altona, Knox Co., Ills., on Tuesday, Nov. 15th, 1864, aged 35 years. His sorrowing members declare that, "as citizens, we are called upon to mourn the loss of an honest and upright member of society, and in the character of Masons, to regret and mourn the loss of a true, upright, beloved and worthy Master Mason; one who has presided over us, almost during our existence as a Lodge, with kindness, moderation and love, which endeared him to us by the strongest ties of brotherly love and affection. And by this calamity Masonry has lost one of her brightest lights and most substantial pillars, *Resolved*, That we deeply sympathize with the widow and friends of the deceased in their afflictive bereavement, and can only point them for consolation to that All Gracious Being, at whose shrine none ever seek in vain.

IN MEMORIAM.—Bro. James Stirratt of Baltimore, Md., deceased recently. We first made the acquaintance of this estimable brother in 1856. He was born in 1814.

Standard Notices.

The various changes in editors and publishers, during the past year, require that we should make the following standard notice, viz :

All correspondence of the *Voice of Masonry*, whether editorial or otherwise, and all orders for the *Miniature Monitor* must be addressed to Bro. J. C. W. Bailey, 128 and 130 Clark St., Chicago, Illinois. This will be invariable. Bro. Bailey will forward to Bro. Rob Morris, at New York City, such of the correspondence as is strictly editorial.

No further copies of the *Hubbard Observance* can be furnished. Those who wish for the *Eastern Star Manual* may write to Bro. Rob Morris, at New York City.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery. We can not any longer endure the burden of furnishing both time and money without return. A few stamps from each correspondent will not be felt by them, but will make to us a difference of many hundred dollars a year.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of the *Voice* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be immense. Brethren: remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Our circulation is unequalled by any other Masonic journal; we reach the best Masons in every Lodge; our terms are as low as any, and we solicit advertising patronage accordingly.

UNIFORMITY OF RITUALS.—The work of general and thorough Uniformity in Rituals is advancing day by day with an irresistible momentum. Vain are denunciations; vain the torrents of abuse and calumny. The most considerate, the most conservative members of the fraternity, men who never united in a Masonic effort before, are uniting in this, while the masses of the brethren are resolved to have nothing less than *general and thorough uniformity*. We invite the correspondence of all who revere the ancient landmarks.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of Bro. Bailey, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

The office of Bro. Rob Morris has been permanently established at No. 545 Broadway, New York.

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Voice of masonry and tidings from the cr

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